HINDU AMERICA

CHAMAN LAL

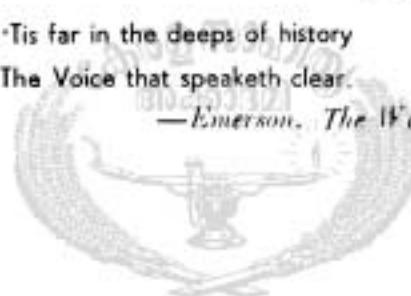
HINDU AMERICA

Revealing the story of the romance of the Surya Vanshi Hindus and depicting the imprints of Hindu Culture on the two Americas.

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

—*Tennyson.*

'Tis far in the deeps of history
The Voice that speaketh clear.

—*Emerson, The World-Soul.*

CHAMAN LAL

NEW BOOK CO.
HORNBY ROAD, BOMBAY.

By The Same Author—

SECRETS OF JAPAN (Three Editions in English and Six translations).

VANISHING EMPIRE

BEHIND THE GUNS

To

The Daughters of India

Those

Goddesses of Piety and Sweetness

Whose

Selflessness and Devotion

Have

Preserved Hindu Culture

Through the Ages.

"O Thou, thy race's joy and pride,
Heroic mother, noblest guide,
Fond prophetess of coming good,
How thou hast roused my timid mood."

THANKS

My cordial thanks are due to the authors, and the publishers mentioned in the text for the reproduction of important authorities from their books and journals.

My indebtedness to those scholars and archaeologists—American, European and Indian—whose works I have consulted and drawn freely from, is immense. But for the results of the investigations made by them in their respective spheres, it would have been quite impossible for me to collect materials for this book.

I feel it my duty to thank the Republican Governments of Ireland and Mexico, as also two other Governments of Europe and Asia, who enabled me to travel without a passport, which was ruthlessly taken away from me in England and still rests in the archives of the British Foreign Office, as a punishment for publication of my book the "Vanishing Empire!"

I am specially thankful to the President of the Republic of Mexico (than whom there is no greater democrat today)* and his Foreign Minister, Sgr. Ramon Bateta, who provided me with a special Mexican passport to return to India. My thanks are also due to the N.Y.K. Shipping Line, but for whose preparedness to face the consequences of carrying a passenger without a passport, I would never have reached India, since other shipping companies refused me a ticket. I wish I could equally thank the British Government if it had returned my passport in order to enable me to visit Peru, Bolivia, other South American countries and the Indian settlements in the U.S.A. (for which the U.S. Government had promised me every help) to write more fully about the Indians in North and South America. But "the elephant never forgets" and Viscount Halifax, the proud Christian, could not be persuaded even by the greatest living Christian, George Lansbury, to return my passport which was given to me in the name of His Majesty, asking all his subordinates to let me "pass without let or hindrance"!

Some day I hope to fulfil the unfinished task, since I have full faith in the Lord of Lords.

I must also thank another true Christian who is shy of publicity, but whose sound advice and help have contributed much to the shaping of this book.

New Delhi, 9th April, 1940. CHAMAN LAL.

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*If you are a citizen of Mexico you may use the government owned telegraph system to wire your complaints direct to the President of Mexico, free of charge (upto twenty words).

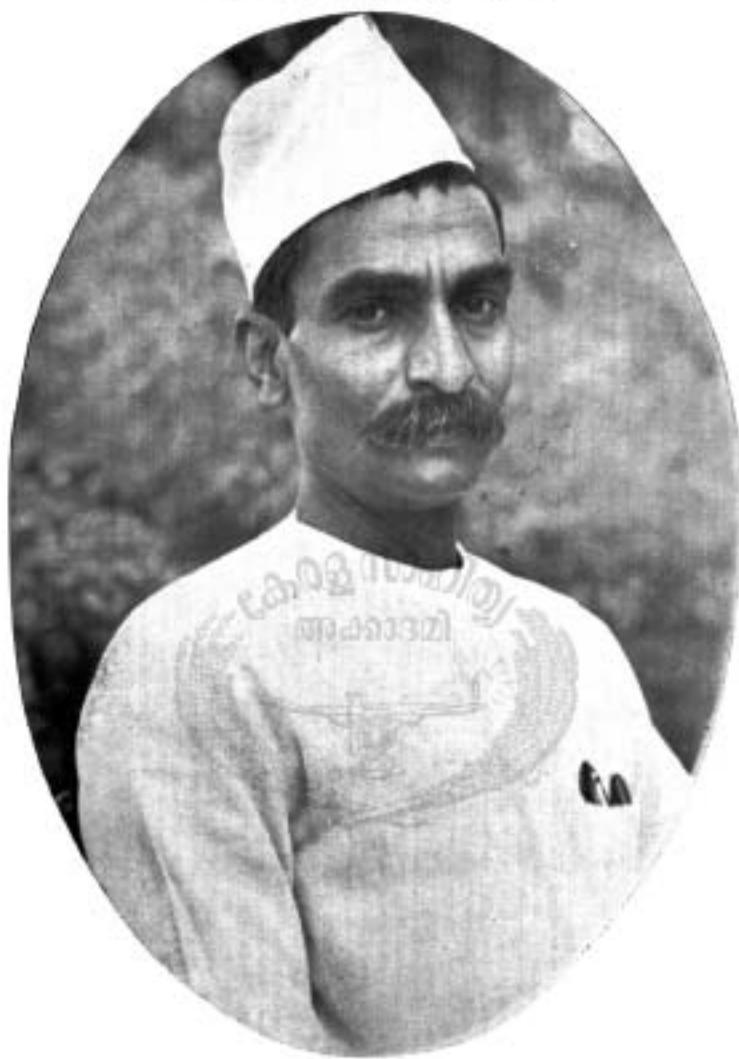
GANDHIJI MAKES A PROPHECY.

"Hinduism is a relentless pursuit after Truth and if to-day it has become moribund inactive, irresponsive to growth, it is because we are fatigued and as soon as the fatigue is over, Hinduism will burst forth upon the world with a brilliance perhaps unknown before."*

M. K. Gandhi

Photo : Rajgopal

* *The Young India.*

A SCHOLAR'S BLESSINGS.

Dear Chaman Lal,

I was very much interested to see the book which you have written about the influences of Hindu Civilisation in America. It will be a unique contribution to a most neglected subject.

I trust every Indian will read the book and derive inspiration from the glorious past of Mother India.

Yours sincerely,

Dated: 6th Nov., 1939. RAJENDRA PRASHAD,

(President, The Indian National Congress.)

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FOREWORD

(By Sir Radha Krishnan)

Mr. Chaman Lal has brought together in this book many interesting parallels between the culture of the American Indians and that of the ancient Hindus. The analogies in the forms of worship, social customs and usages are quite impressive. It is difficult to be certain about direct influence on borrowing by one culture from another. After all, there is not one type of civilisation among the American Indians and the ancient Hindu civilisation is a vast and complex one with different articulations in it and to detect parallelisms between some aspects of the former and certain sides of the latter is not difficult.

It may be suggested that the similarities in tenets and practices are due to the fundamental oneness of the human mind. *But Mr. Chaman Lal has brought together evidence, with great learning and discrimination, which is in favour of an early colonisation of America by the Hindus and has supported his thesis by quotations from competent authorities.*

I have no doubt that his book is worth-reading and his thesis deserves consideration.

22-5-40.
DARJEELING

S. R.

AN INTRODUCTION

(By Mrs. Sarojini Naidu)

Hyderabad Deccan,

11th May, 1940.

My dear Chamanlal,

You have something of the questing and intrepid spirit of adventurer and explorer in your blood that sends you far afield in search of knowledge and experience. I shall read your new book with great interest. The thesis is fascinating and flattering to our traditional pride in the far-reaching glory of Indian culture and its influence on the remote peoples and places of the world. The title is arresting and carries a challenge.

The travels and researches of Indian scholars in recent years have enlarged our actual consciousness of how rich and creative was India's contribution in countries like Siam, Java, Sumatra, etc. But how vague and meagre is our information about the magnificent and fundamental nature and quality of India's achievement among the virile and vivid populations of what is now called America . . . . notably among the Incas and the Astecs; though, indeed, it proclaims itself in every corner stone of old temples and from the heart of every legend and the chronicle of every ritual and ceremony of worship and the desire for life and living in ancient Mexico and Peru.

If your book serves to enrich and expand our, alas! lamentably imperfect knowledge of our own cultural history, it will certainly be accounted a true national service and prove a monument to your energy, courage and devotion.

Yours sincerely,

SAROJINI NAIDU.

Red Hills
Hyderabad Deccan
4 May 1940

My dear Chamanlal

You have something of the gypsy and intrepid spirit of adventurers and explorers in you which have sent you far afield in search of knowledge and experience! I have read your new book with fascinated interest. The theme is fascinating and flattering to our traditional pride in the far reaching glory of Indian culture and its influence on the remote peoples and places of the world. The title is arresting and carries a challenge.

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If you both succeed to enrich and expand our, alas!, lamentably imperfect knowledge of our own cultural history, it will certainly be accounted a true national service and prove a monument to your energy, courage and devotion.

Yours ever Sarojini Naidu.

PANDIT MALAVIYAJI'S BLESSINGS.

Delhi,

12th May, 1940.

Dear Chaman Lal,

I congratulate you on the publication of your valuable book "Hindu America". A look at the contents of different chapters shows how important and interesting they are. For a long time, the world has been taught to believe that Columbus discovered America. You have established, beyond doubt, that Hindus colonised America centuries before Columbus was born. Your book also shows how ancient Hindu civilization had established itself in America for centuries before the Christian era. I am glad, you have supported your statements by quotations from official documents and valuable records, the correctness of which cannot be impugned.

The book ought to open a new Chapter in the cultural relations between India and the vast continent of America.

It constitutes fascinating reading. The numerous photographs which you have included in the book have greatly enhanced its value.

It deserves to be widely read and I have no doubt, it will be.

I hope it will be translated into the principal languages of the country. It should find a place in every library and school.

Yours sincerely,

MADAN MOHAN MALAVIYA

HINDU SCHOLAR'S VIEW.

Mr. Chaman Lal has requested me to write a few words of Introduction for his new book, "Hindu America". At 72 years of age, and pre-occupied with the endeavour to finish some of my own half-done literary work—the main purpose of which is to show how the Principles and Ideals of what is known as 'Hinduism', but is in reality 'Manava-Dharma', 'Human Duty', 'Humanism', can be utilised for the solution of all the main problems that are harassing and indeed torturing mankind to-day—I have not spare energy enough to carefully read Mr. Chamanlal's book. But I have read the very attractive and promising syllabus; and, having read his earlier book, *The Secrets of Japan*, know that he writes brightly and very readably. I have every hope, therefore, that this present work will fulfil expectations. The subject is very interesting. The name "Maya-asura occurs in the old Sanskrit books; the pictures of the remains of the Maya-civilisation (of America) that I have seen, show a number of ancient Indian features; and I have often wondered if the Peruvian System of Social Organisation, which lasted from the 12th to the 15th century A.D., was carried over from India, and established there with modifications. There are also vague 'rumours' that Buddhist missionaries went across the Pacific, and, unless my memory deludes, a western writer has advanced the view that 'Yucatan' is a transformation of "Yoga-Sthana", and 'Gautemala' of "Guatam-alaya". The whole subject is full of curious interest, and I fully trust that Mr. Chaman Lal has done justice to it.

BHAGWAN DAS.

PREFACE

A philosopher once said that his heart was in the past, his body in the present, and his soul in the future. It is the pride in our past and hope in our future that has given me inspiration to write this book.

For centuries the world has been made to accept the theory that Columbus discovered America. What Columbus really did was to 're-discover' America (for Europe), which was known to the Hindus, the Mongols, the Melanesians and other Asiatic peoples for thousands of years.

When Columbus re-discovered the 'New World' in 1492 and found himself among the strange-looking people, whose description resembled those of the people of India,[1] he called them Indios. He named them Indians, because he thought he had reached India. They are still called Indians, though the name is sometimes qualified by the words American, Mexican, Peruvian, etc. The American Indians are also at times designated Red Indians, despite the fact that their complexion is more brown than red and they resent being called Red Indians. (I know it from personal friends among them).

These Indians were the earliest inhabitants of America. But where did they come from? What is their origin? Some say that they were the descendants of the Lost Tribes of Israel, others hold that they came from Asia in pre-historic times. No less than two dozen theories have been propounded in this connection.

My thesis is that the ancient civilisations (whether Astecs, Maya or Inca) of the two Americas owe their origin to the Hindu culture of India. The citations from the works of authorities of recognised merit and the record of my own personal observations of the life and customs of the Indians, which I have given in the present book, will prove that my thesis is correct. Eminent research workers like Hewitt, Mackenzie, Tod, Pococke, Mrs. Nuttal and others have collected plenty of data which go to show that the ancient American civilisations were influenced by Hindu culture and that the *Surya-Vanshi* (Children of the Sun) rulers of India established kingdoms in Asia, Europe and America. Hindus were great colonisers, traders and adventurers. It is interesting to study the mighty impulses that led them not only to establish contacts with the inhabitants of the remotest parts of the world but also to migrate and settle down there.

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[1] As is evident from the pictures in this book.

Full three chapters have been devoted to the treatment of this subject.

Imprints of Hindu Culture.—Three further chapters have been devoted to the discussion of similarities and parallelisms between and even identities of religious and social customs in America (previous to the Spanish annexation) and India. The testimony is so overwhelming and convincing that no impartial student can doubt that the Hindus were the torch-bearers of culture in America, as in many other lands.

The emigrant races of India took with them, wherever they went, their system of measurement of time, their local gods, their villages and provincial institutions, and their customs, including festivals, dances and ceremonials. By quoting the evidence of eye-witnesses of the time of Spanish conquest, I have shown that the vast continents of America bear the imprints of Hindu Culture.

The belief of Americans in the four Hindu *Yugas* (epochs), the existence in America of the Hindu *Gurukula* scheme of education, the Hindu Panchayat System, the bazaar economy, the Soma Yagna (sacrifice), the worship of Indra, Ganesha and other Hindu gods, the practice of Hindu religious dances and child-birth, marriage and death ceremonials including *Suttee*, the Devadasi system and the Hindu priestly spirited hierarchy, and the similarly in legends and in the fundamentals and ceremonials connected with the religious, social and political structure, prove beyond any doubt that the Hindus were the first to discover America. This assertion is corroborated (in unmistakable terms) by the official historian of the Mexican Government, the head of the Archaeological Department of Mexico, and several British, American and Spanish historians, whose valuable researches I have used freely.

The chapters on the glorious culture and life of the Mayas, the Astecs and the Incas will reveal to the reader the crime that Christian-Spain committed in wiping out these civilisations "far superior to any in Europe."[2] Robbery and incendiarism were the chief weapons which the ruthless invaders, who came disguised as ambassadors to Mexico and Peru, used in their campaign of destruction.

Huge bon-fires were made of Maya books by Bishop Diego de Landa, only three books surviving the holocaust. These are in codex and are safely preserved in libraries at Dresden, Paris, and Madrid. Similar crimes were repeated in South America, where also all available literature was destroyed. Therefore, we have no other alternative but to mainly depend on the accounts left by the invaders in the sixteenth century.

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[2]Draper.

I have deemed it advisable to establish my thesis as far as possible with the aid of the researches and writings of independent European and American inquirers in this field who cannot be charged with being partisan admirers of Hindu culture.

I leave it to the reader to judge from the evidence, both documentary and pictorial, as to how far I have been able to prove my thesis. I claim to have made no discovery. I have simply tried to draw the attention of our archaeologists, historians and leaders to the most neglected subject of India's contribution to the world culture in the past. My chief object in presenting this book is to make my countrymen realise how tragic has been the down-fall of those whose forefathers not only ruled distant lands, but also carried there the torch of Hindu culture.

THE FIRE OF SACRIFICE (YAGNA) THAT WAS KINDLED BY OUR FOREFATHERS IN PATAL DESHA (AMERICA) IS STILL BURNING IN THE HEARTS OF MANY MILLION AMERICANS AND THE DAY IS NOT FAR OFF WHEN FREE INDIA WILL RECLAIM AMERICA TO HER CULTURAL FOLD.

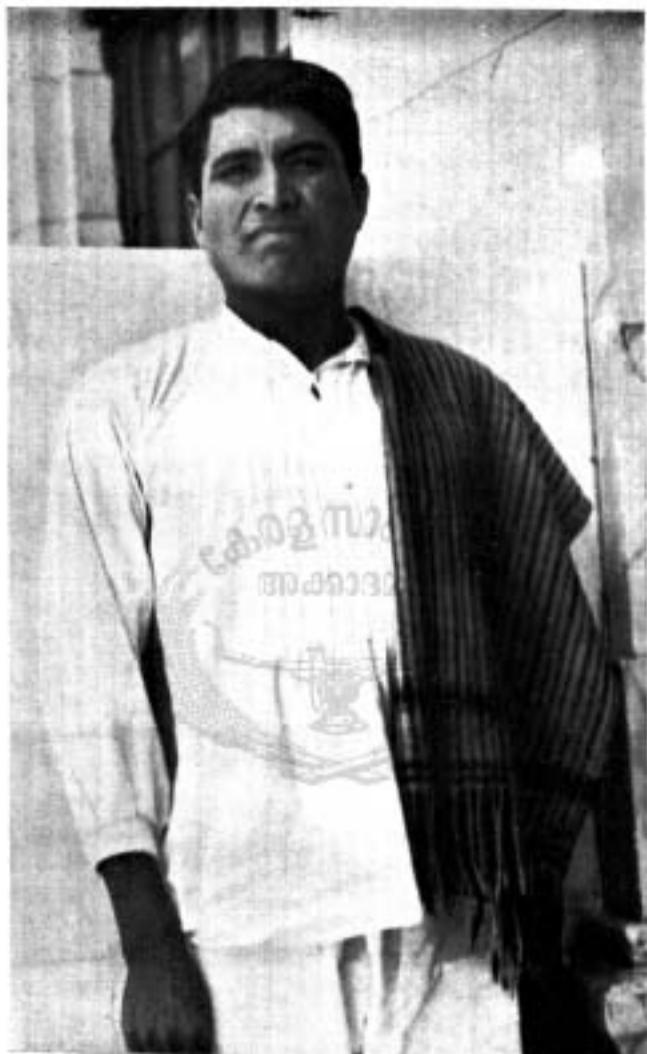
Lahore, 10th May, 1940. *CHAMAN LAL.*

CHAPTER I

WHO DISCOVERED AMERICA

HINDU OR AMERICAN?

A Mexican woman proceeding to community bakery to prepare (charatis) Hindu bread.

MAKE NO MISTAKE :

He is not a Hindu but a true Indian from Central America.

CHAPTER I.

WHO DISCOVERED AMERICA

"Those who first arrived on the continent later to be known as America were groups of men driven by that mighty current that set out from India towards the East."—History of Mexico (Mexican Government Publication).

* * * * *

"The (Maya) human types are like those of India. The irreproachable technique of their reliefs, the sumptuous head-dress and ostentatious buildings on high, the system of construction, all speak of India and the Orient."—Professor Raman Mena, Curator of the National Museum of Mexico.

* * * * *

"Hindu merchants brought to Mexico the eighteen-months year of the Pandavas and the custom of trade guild and Indian bazaar."—Hewitt—Primitive Traditional History, pp. 834—36.

* * * * *

"That the North-American Indians belonged to a Northern race, who made their way to the Southern Hemisphere, both in America and Asia, is proved by the absolute identity between the national system of relationships of the Iroquois (American Indian tribe) and Indian Dravidians, shown in the tables of consanguinity in Morgan's 'Ancient Society,' to co-exist with the form of marriage which he calls Punuluau (Punya-Lagan in Sanskrit). This I have shown to be a union between alien races, in which the bridegroom received the bride into his clan by making blood-brotherhood with her, and marking the parting of her hair with vermilion, a rite still preserved by all Hindu castes."—Ruling Races of Prehistoric America, p. 234.

One of the most fascinating features of the ancient civilizations of America is the mystery that shrouds them even in the twentieth century. No other country offers such mysterious problems as the vast continent of America. Innumerable theories, suppositions and surmises have been offered by imaginative brains, and while some of these theories appear reasonable, yet they fail to withstand thorough analysis. Despite the vast amount of research devoted to the

ancient American civilizations we actually know very little of them. We find ruins of magnificent palaces, splendid temples, great monuments, beautiful idols. But there is no written history to prove the origin of the great people who left such wonderful monuments.

The difficulty of sifting the documentary accounts concerning ancient America has long been recognized. Nearly fifty years ago, Adolph Bandelier wrote:—

"Not only the history of ancient Mexico, but the true condition and degree of culture of its aboriginal inhabitants, are yet but imperfectly known. Nearly all architectural remains have disappeared; the descendants of the former aborigines have modified their plan of life, and we are almost exclusively reduced, for our knowledge of Mexican antiquities, to the printed and written testimony of those who saw Indian society in Mexico either at the time of, or not long after, its downfall. But these authors, whether eye-witnesses of the conquest, like Cortes, Bernal Diaz, Del Castillo, Andres de Tapia, and others, or missionaries sent to New Spain at an early date, as Toribio of Benavente (Motolinia), Sahagun, or (towards the close of the 16th century, or beginning of the 17th century) Acosta, Devila, Mendicta and Torquemada, are sometimes, on many questions, in direct opposition to each other. Thus, the uncertainty is still increased, and the most difficult critical labour heaped upon the student. Furthermore, to magnify the task, we are placed in presence of several Indian writers of the 16th and 17th centuries (like Kuran, Texozomoc, and Ixtlilxochitl), who disagree with each other as also with the Spanish authors. It may appear presumptuous, while knowing of the existence of such difficulties, to attempt the description of even a single feature of life of Mexico's former Indian society."

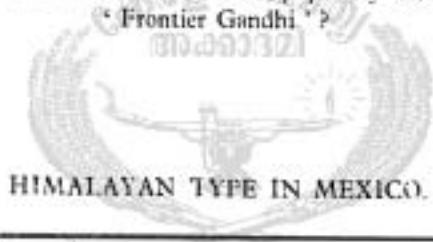
Undoubtedly, as Bandelier says, the task is very difficult and a layman like me hesitates to raise his pen on such a mysterious subject. Yet, fortunately, there is enough evidence still left in America itself to encourage me to write on the origins of the ancient people and civilizations in America. 'When the people of one nation have been conquered and killed by another nation, their property confiscated and the remnant of the people made slaves, and all written records burnt by invaders, nearly everything that is known of them is derived from what has been told by the invaders.' Fortunately, the Spanish historians who accompanied the invaders have left some valuable records of the condition of the people, and their customs and life in the early sixteenth century.

The research into man's presence in the New World is very interesting and the reader will come across some fantastic theories

Curiously enough the name of her village is Rajapura.

Courtesy—The Statesman.

' FRONTIER GANDHI ' TYPE.

Is not this picture from Central America very similar to that of Khan Abdul Ghaffar Khan, popularly known as ' Frontier Gandhi ' ?

HIMALAYAN TYPE IN MEXICO.

Photographs National Museum, Mexico.

advanced by various scholars in their zeal to justify their imagination, but it is not by conjectures and suppositions that we can arrive at a solution of this great mystery. Identity of or at least similarities in facial appearance, food, clothing, religious customs, habits, and above all, similarity in basic philosophy and culture must decide the issue.

Twenty Theories.—The obvious impossibility of attributing an autochthonic origin for the Astecs, the last of the ruling races on the North American continent, of which Mexico was the cultural centre, in the face of the evident mixture of races, dialects, languages and religious and social customs in Mexico—all tending to disprove, on the one hand, the racial unity of the ancient Mexican peoples and, on the other, to lend support for theories of succeeding waves of immigration into the country—has led to the propagation of a number of conflicting theories about the immigrant origin of the Mexican people and their ancient civilization. Miss Cora Walker, an American research scholar in this field, sums up in her book 'Cuatemoc' (the last of the Mexican Emperors), no less than twenty different such theories. It is needless to go into all of them in detail, but they may be briefly referred to here.

In Mexico there were white races, a yellow race with almond-shaped eyes, brown races, and a black race. The more than thirty-seven different languages, and many more dialects of the country are proofs against the racial unity of the ancient Mexican peoples. Human life in Mexico is believed to be coeval with that of Asia, 10,000 B.C. or more.

This mixture of races and languages in Mexico, according to one school, is accounted for by immigration into Mexico of people from Atlantis, the Lost Continent, occupying the region now comprised by the gulf of Mexico, and the Carribean Sea. This continent, it is supposed, got submerged in the ocean as the result of a series of earthquake shocks. In addition, there are four African theories, seven Asiatic theories, and six European theories—all attributing the origin of the ancient Astec civilization to immigrant waves from different countries and of different races in these continents. While these theories are mutually conflicting, yet they unmistakably prove that the Astec culture and civilization are not autochthonous, but have an immigrant origin.

A further reason for accepting this theory is that Mexican traditions themselves claim that their ancestors came from a far and beautiful country. Montezuma, Emperor of Mexico, told the Spaniards that his ancestors came from the far east, across great waters, and they were white people.

Imprints of India.—The theories about European migration to America before Columbus are not supported by research scholars and archaeologists of Mexico. It is quite possible that some people from some of the European countries may have visited America, but there is nothing to prove that any European migration took place to America before the visit of Columbus, whom Europe applauded as the discoverer of America. But the presence of hundreds of thousands of people with Hindu and Mongol features, following Hindu religious customs, worship of Hindu gods—Ganesha, Indra and others, the Hindu educational code, system of priesthood, marriage customs, observance of cremation and even Suttee, definitely prove that Hindus and Mongols did migrate to America in large numbers by land and sea. The existence of a sea route between India and Mexico is admitted by many research scholars. According to the Hindu epic, Mahabharata, American rulers participated in the great battle of Kurukshetra and a Hindu prince (Arjun) married Alupi, the daughter of an American ruler. America was then known as Patala and it was reputed to be very rich in gold. A beautiful description of this unique land is given in the Puranas.

Patala—Home of Gold.—According to the Vishnu Purana, the regions below the earth number seven, Atala, Vitala, Nitala, Gabhastimat, Mahatala, Sutala, and Patala. They are embellished with magnificent palaces, in which dwell numerous Danavas, Daityas, Yakshas, and great Snake-gods. The Muni Narada, after his return from those regions to the skies, declared amongst the celestials that Patala was much more delightful than Indra's heaven. "What," exclaimed the sage, "can be compared to Patala, where the Nagas are decorated with brilliant and beautiful and pleasure-shedding jewels? Who will not delight in Patala, where the lovely daughters of the Daityas and Danavas wander about, fascinating even the most austere; where the rays of the sun diffuse light, and no heat, by day; and where the moon shines by night for illumination, not for cold; where the sons of Danu, happy in the enjoyment of delicious viands and strong wines, know not how the time passes? There are beautiful groves and streams and lakes where the lotus blows; and the skies are resonant with the Kiol's song. Splendid ornaments, fragrant perfumes, rich unguents, the blended music of the flute and pipe and tabor; these and many other enjoyments are the common portion of the Danavas, Daityas, and Snake-gods, who inhabit the regions of Patala."[1]

Some biased Americans may not have much faith in Hindu records, but American and British authorities can be quoted to prove

[1] Perry—Children of the Sun, p. 257.

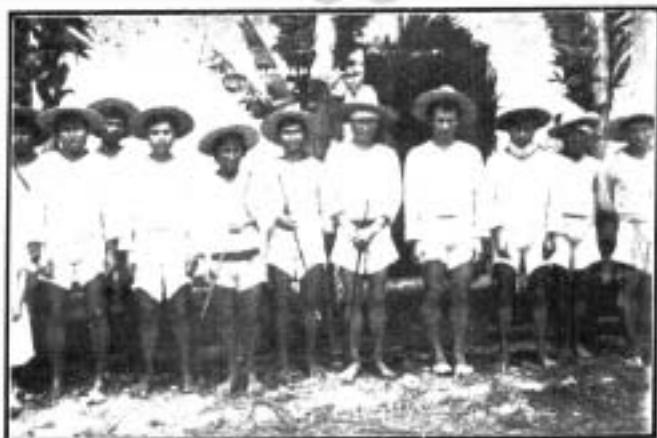
THAT SWEET HINDU IMPRESSION !

This is the picture of a Mexican woman carrying her child in the typical Hindu fashion.

Courtesy – The Indian Department (Mexican

PROUD INDIANS OF MEXICO.

A group of Indians waiting to greet their Indian President of Mexico.

GURKHAS ' IN AMERICA.

Courtesy. -The Indian Department (Mexico).

that the Hindus discovered America thousands of years before Columbus was born.

Wonderful Race From India.—Professor Rama Mena, Curator of the National Museum of Mexico, in the book, Mexican Archaeology, says :—

"A deep mystery enfolds the tribes that inhabited the state of Chiapas in the district named Palenque. Their wonderful works of art of perfect design and finished workmanship, seem to say that these people were greatly advanced and of recent age. Yet their writing and the anthropological type, as well as their personal adornments, and finally their systems and style of construction clearly indicate the remotest antiquity. The arrangement of calculliform writing, certain characters and even certain objects vaguely bring to mind the Maya people. But precisely the placing in series of the written blocks, and by the general appearance of the writing it is considered of oriental origin and of greater antiquity than that accorded to the Nestorian Stone, *i.e.*, more than ten thousand years.

"THE HUMAN TYPES ARE LIKE THOSE OF INDIA. THEIR PERFECTION IN DESIGN, THE IRREPROACHABLE TECHNIQUE OF THEIR RELIEFS, THE SUMPTUOUS HEAD-DRESS AND OSTENTATIOUS BUILDINGS ON HIGH, THE SYSTEM OF CONSTRUCTION, ALL SPEAK OF INDIA AND THE ORIENT."

Sea Route from India.—"The crosses (sacred god tree), birds, also sacred, are eminently Oriental, Buddhistic. Orozco Y Berra has demonstrated this indisputably and AS THERE EXISTS THE POSSIBILITY OF A ROUTE BETWEEN INDIA AND OUR COASTS, WE ARE VERY NEAR SOLVING THE MYSTERY THAT ENFOLDS THIS RACE."

Hindu Origin of Languages.—The same author writes :—

"At present we are studying the native tongues and find that at least as far as Nahuatl, Zapoteca, and Maya languages are concerned they are of Hindu-European (Sanskrit) origin. The afore-mentioned studies are by Dr. Magana Peon and Professor Humberlo J. Cornyn, both members of the Geographical Society of Mexico."

Ten Thousand Year Old Civilization.—The Mexican Professor concludes :—

"In Palenque we find what is probably the oldest civilization in America. At least ten thousand years old, yet its calculliform writing is wonderful, though not legible in all its parts, for as yet we have deciphered only certain dates, Oriental phonograms and signs which are isolated without connection. This is all we have been

able to read of the venerable writing in square figures, found in bas relief on stones and earthen vessels."

Hindus Reached America first.—And this is what the official historian of the Mexican Government says in 'General Outline of the History of Mexico':—

"What is called the discovery of America is the meeting of two great currents of races of people, who, after a separation extending over many centuries, were again joined after going right round the earth.

"Humanity, which originated in Asia, was scattered by movements of expansion, on the one side towards the west (Asia Minor, Egypt, etc.) to create there western culture, Graeco-Latin or European, and on the other towards the east, to India, China, Japan and the Islands of South Seas. AND THOSE WHO FIRST ARRIVED ON THE CONTINENT, LATER TO BE KNOWN AS AMERICA, WERE GROUPS OF MEN DRIVEN BY THAT MIGHTY CURRENT THAT SET OUT FROM INDIA TOWARDS THE EAST."

Hindus as World Traders.—The Mexican historian's theory about a trade route between India and Mexico is supported by Hewitt, a renowned research scholar. He says:—"It was only in an age of peace, when the kings and their principal advisers were merchants like Anatha Pindika, the trading Prime Minister of the King of Sravasti in Buddhist history, and the Khewat fisherman kings of Tamralepti in south-west Bengal in the Bronze Age, that the commerce of the Turvasu Yadavas, sons of the date-palm-tree, with China, the Malacca Peninsula, and the islands of the Malaya Archipelago in the east, and with Persia, Egypt, North Africa, Syria, Asia Minor, Greece and Italy in the west, could be maintained."[2]

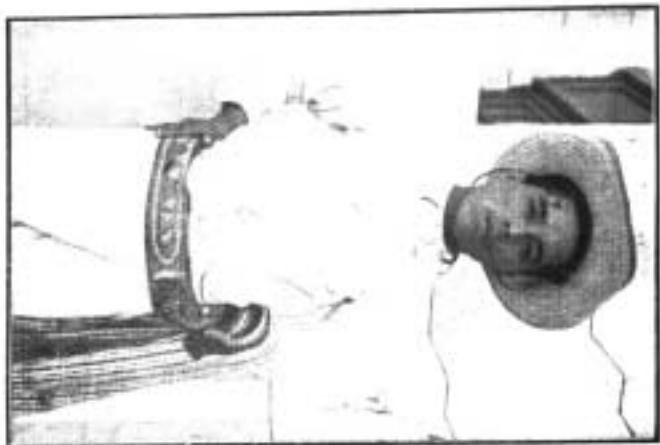
Hindu Merchants in Mexico.—Hewitt proves how Hindu merchants introduced the Hindu bazaar system in Mexico. He writes[3] :—

"*This commerce and the emigration accompanying it extended to China and also to the southern islands of Polynesia and Melanesia, and, as we shall now see, emigrant tribes instructed in its creeds and imbued with traditional Indian beliefs brought to Mexico the eighteen-months year of the Indian Pandavas*, the worship of the Indian elephant cloud—god Ganesha, the ritual of the Antelope worshippers of the corn-god represented in Mexico and North America by the maize sheaf, the reproduction of the rice sheaf of the Malayas of Eastern

[2]Hewitt—Primitive Traditional History, p. 832.

[3]Hewitt—Primitive Traditional History, pp. 834—36.

MEXICAN WOMAN IN SAREE.

NOT A PUNJABEE.

Minus the hat he may look like a Punjabee
but he is of an ancient American blood.

TWO MEXICAN WOMEN.

They are very similar to North Indian
' Hill type '

Asia and India, and of the barley-god of India, South-western Asia, and Europe; also the Naga snake and antelope dances which were introduced into Mexico in forms as ancient as the oldest survivals in India of the popular worship of the antelope-god Krishna and the Naga snakes of the Naga Kushika era, who appear so prominently in Buddhist sculptures and the Jataka birth-stories. The Mexican founders of the state of society in which the eighteen-months year was made the official measure of time were the trading and artisan Toltecs, whose name Toltecatl, originally meaning the dwellers in the land of reeds (tollan), came to mean skilled artisans. Among them, as among the Kushikas, each trade had its own guild, to which a special quarter of the city was assigned as in Indian bazaars. Each guild was ruled by its own tutelar deities of the festivals held in accordance with the guild ritual. The profession of artisan was looked on as most honourable, and as in the South-western Asia portrayed in the Arabian Nights and in Buddhist India, the merchants held the highest rank in the State."

Hindu Army in America.—Hewitt continues:—

"Those who traded in foreign countries travelled in caravans guarded by an armed escort, which was sometimes so large as to amount to an army, as in the siege of four years during which they defended Ayotlan and were finally left in undisturbed possession of the town. These traders marked their identity by their own insignia and devices, like those on the banners of the Yadu-Turvasu chiefs in the Mahabharata, and in Tezuco (तक्षक) their council of Finance controlled the State expenditure. The King called them Uncle, and they held their own civil and criminal courts, and were in short the chief rulers of the land."[4]

Astecs came from Abroad.—Montezuma (the Astec Emperor of Mexico) informed Cortes, the invader, that his ancestors had been conducted to Mexico by a ruler, whose vassals they were and who having established them in a colony returned to his native lands in the east (Land of the Sun). This refutes the Americanist theory that Astec culture was American in origin.[5]

Migrated from the Orient.—Mr. A. Hyatt Verrill, author of 'Old Civilizations of the New World,' is definitely of the opinion that

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[4]Cheyne—Circumcision, Encyc. Brit., Vol. V, ninth edition, p. 790, Bancroft—Native Races of America, Vol. iii.

[5]Bernal Diaz—Official historian of Cortes. This statement is corroborated by evidence from the Valmiki Ramayana (Utra Kand) in the story of the demon-king of Ceylon who went to Patala (America) after being defeated by Vishnu. The return of the king from Patala to Ceylon (Lanka) is also mentioned and (the late) Principal Ram Deva of the Gurukula University definitery asserts that the Mexican legend and the Hindu legend are closely connected. (Bharat Ka Itihas, p. 342).

people from the Orient migrated to America *via* the Pacific. He writes:—

"As a matter of fact, it would not be at all difficult for any large canoe or *catamaran* to cross from Polynesia to South America even at the present time, and if such a migration ever took place thousands of years ago the chances are that at that time there were many islands or archipelagos which have since disappeared. It has been fairly well established that Easter Island is merely the remnant of an archipelago that existed in comparatively recent times, and it is not at all impossible, nor improbable, that the submergence of this or some other archipelago or island was the primary reason for its inhabitants migrating oversea to America. In fact, with the prevailing winds and currents of the Pacific, about the only course that could have been followed under such conditions would have been towards America. Also, there is the undeniable fact that among nearly all the tribes of Western South America we find words, not one or two—but scores, which are strikingly like and in many cases identical with words of the same meanings in Oceanian dialects. In some of their arts, habits and religious beliefs there is a great similarity between the natives of Oceania and the tribes of Western South America, while many of these South American tribes are astonishingly like the natives of the Pacific Islands in features, color and other respects. Finally, we have the strange bearded Indians or Sirionos of Bolivia, an isolated, primitive race with slightly wavy, fine hair, great bushy beards, and typically Oceanian features, who bear no faintest resemblance to any other known Indian tribe.

"Moreover, we know positively that there was some communication between the inhabitants of our Pacific coast and the inhabitants of mid-Pacific islands in prehistoric times. In excavating prehistoric graves on the Californian coast, members of the Museum of the American Indian, Heye Foundation, obtained adzes, and axe-heads of Pacific islands.

"Also, among the thousands of artefacts recovered from the remains of the exceedingly ancient Cocle civilization in Panama, I found a number which can be explained only on the theory that the people who dwelt there were more or less in direct communication with the Orient."

Mayas were Mighty Navigators.—Colonel James Churchward, author of 'Lost Continent,' referring to the Kusai Island situated at the south-east corner of the Easter Island group, says :—

"On this and the surrounding islands are found similar ruins to Panape, but not nearly so extensive. On the south side of the harbour of this latter island are several canals lined with stone. They cross

each other at right angles. Between their intersections are artificially made islands, which originally had buildings on them. One tower still remaining is about 35 feet high.

"Native traditions of this island say:—'*The people who once lived here were very powerful. They had large vessels in which they made voyages far distant, east and west, taking many moons to complete a voyage.' Does this not entirely agree with Valmiki, when he says, 'The Mayas were mighty navigators, whose ships passed from the eastern to the western oceans and from the southern to the northern seas,'* concludes Colonel Churchward, who has spent fifty years in exploring the connection between India, the Lost Continent and America."

A Traditional Story.—Of Zamna, a sage and high-priest of the Chanes (Mayas) to whom they owed their culture and their knowledge of writing, tradition records that he witnessed the construction of Chichen-Itza and that he assured the Mayas of having come from the Orient.

Incas came from Abroad.—That the Children of the Sun (Incas) the rulers of South America, came from abroad, is proved by Dr. Morton, whose valuable work contains several engravings of both the Inca and the common Peruvian skull, showing that the facial angle in the former, though by no means great, was much larger than that in the latter, which was singularly flat and, deficient in intellectual character,—(Crania Americana, Philadelphia, 1829).

Hymn Relating to Ships.[6]—To prove that the forefathers of Mexicans came from abroad by ships, Seler quotes the following significant Mexican hymn:

> Over the water in ships came numerous tribes,
> To the coast they came, to the coast situate in the North,
> And where with ships they landed—
> That was called Panutla[7] ("where they go over the water"), that is now called Pantla.
> Then they followed the coast,
> They beheld the mountains, especially the Sierra Nevada and the Volcano (Popocatepetl),
> And came, still following the coast, to Guatemala;
> Thereafter they came and reached,
> The place called Tamoanchan ("we seek our home"),
> And there they tarried long.

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[6] Myths of pre-Columbian America.

[7] This sounds like Hindustani Pani—(water) tla (tank)—meaning a lake.

Seler identifies Panutla (Pantla) with the present Panuco in Huaxtec territory, and writes :

"The districts inhabited by the Huaxtec peoples (Tuxpan) and Panpantla and the coterminous coast lands, the land of the Totonacs and of the Olmeca Uixtotin—were the seat of a very ancient and highly developed culture, and from the early times carried on an active intercourse with the Mexicans of the central tableland. By the Mexicans the Huaxtecs were also called Toueyo, which in his ethnographic chapter Sahagun explains with the term touampo 'our next', 'our neighbour'. But in reality toueyo means 'our greater', used in the sense of 'our elder brother,' " (in Hindustani *Taya* means father's elder brother).

Buddhist Influence.—Mackenzie, commenting upon the subject, asks :—

"Whence came the highly cultured aliens whose civilization is represented by Quetzalcoatl? They were evidently seafarers who settled on the coastlands and introduced the dragon beliefs so like those found in India, China and Japan; they introduced various arts and crafts and well-defined laws, and their Quetzalcoatl priests were penitents given to self-mortification like the Indian Brahmans; they hated war and violence, and instead of sacrificing animals made offerings of flowers, jewels, &c., to their deities. That they came under Hindu or Buddhist influence, as did sections of the Chinese people, is a view which cannot be lightly dismissed, except by those who cling to the belief in the spontaneous generation in different parts of the world of the same groups of highly complex beliefs and practices.[8]

"Like the Buddhist missionaries, the disciple of Quetzalcoatl, the Toltec priest-god, 'went forth at the command of their master to preach his doctrines'. They founded several centres of worship in Oajaca. At Achiuhtla, the centre of Mextec religion, there was a cave with idols in which religious ceremonies were performed.[9] 'A large transparent chalchiuitl, entwined by a snake whose head pointed towards a little bird', was a specially sacred relic which was worshipped as 'the heart of the people'. The relic was, according to Burgoa, supposed to support the earth. Quetzalcoatl was represented as an Atlas in Mexico.[10] The 'heart symbolism is met with

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[8]Myths of pre-Columbian America.

[9]The Buddhist Clergy favoured Caves in which they meditated and performed Ceremonies.

[10]Codex Vaticanus B, p. 93.

in Japanese Buddhism.' 'The Essence of Zenshuism', writes Professor Arthur Lloy, 'is the Heart of Buddha'. But what that Heart is, cannot exactly be said.'[11]

"The cave-jewel-serpent has been linked by not a few 'Americanists' with votan ('the heart'), a Maya god. As we have seen, the chalchiuitl jewel was, like the green scarab of Egypt, regarded as the heart—the seat of life, and was placed in the mouths of the Mexican dead like the jade tongue amulet in China. It contained life substance (yang).

"Votan was, like Quetzalcoatl, 'the first historian of his people, and wrote a book on the origin of the race, in which he declares himself a snake (Naga), a descendant of Imos, of the line of Chan, of the race of Chivim' ".[12]

Nagas in India and America.—Mackenzie adds :—

"Whatever may be thought of this view, the interesting fact emerges that there was a snake people in America as there were and are Naga peoples in India.

"The Votan peoples were seafarers who settled on various islands, and were called by one of the peoples with whom they mixed the Tzequiles ('Men with petticoats') because they wore long robes. Votan is said to have returned to Palenque, where he found that 'several more of the natives had arrived; these he recognized as Snakes (Nagas), and showed them many favours' ".

Saint's Foot Prints.—"A similar personage, if not the same, called Wixepecocha by the Zapotecs, who arrived by sea from the south-west, was a celibate. He called for repentance and expiation. Persecuted and driven from province to province, he took refuge on the summit of Mount Cempoaltepec, 'vanishing like a shadow and leaving only the print of his feet upon the rock'—quite a Buddhist touch! Votan was supposed to have 'hollowed out of a rock his cave temple by blowing with his breath.' " There are also references to his entering the Underworld through a subterranean passage—one of the passages so familiar in Old World mythologies.

Four more Legends.[13] —Here are four more legends to prove that American culture was founded by outsiders.

"Peruvian legends, according to Torquemeda, tell of giants who came across the Pacific, conquered Peru and erected great buildings."

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[11]The Formative Elements of Japanese Buddhism.

[12]Mackenzie—Myths of pre-Columbian America pp. 265 & 266.

[13]Myths of pre-Columbian America pp. 266, 269 & 270.

"Sume of Brazil was a white, bearded man who, however, came from the east, not the west. He introduced agriculture, and had power to raise and still tempests. The Cabocles of Brazil persecuted him, and, before he retired from their country, he left the prints of his feet on rocks, as did Buddha in Ceylon and elsewhere."

"The apostle of the Chilians was a white man who performed miracles and cured the sick; he caused rain to fall and crops to grow, and kindled fire at a breath. In like manner, Buddhist priests 'caused rain' by repeating Sutras as rain charms."

"Bochia, who gave laws to the Muycas, was a white bearded man, wearing long robes, who regulated the calendar, established festivals, and vanished in time like the others. He was supposed to be a 'son of the sun.'"[14] (Surya-Vanshi).

"It is remarkable that these legends of white, bearded men, wearing long robes, should be so widespread and persistent over wide areas in America. *In all cases they are seafarers, teachers and preachers, like the Buddhist missionaries who for centuries visited distant lands and left the impress of their teachings and the memory of their activities in the religious traditions of many different and widely-separated peoples,*" *concludes Mackenzie.*

Why They Migrated.—Mackenzie, writing on the reasons for migrations to the Pacific Islands and America (all rich in mineral wealth), opines that love of gold was a great stimulus to immigrants. He adds :—

"A difficulty experienced by not a few, regarding the migration of even small groups of peoples from Asia to America, is the great distance that had to be covered by the ancient mariners. The Pacific was undoubtedly a formidable natural barrier. It was, however, a less formidable one than the mountain ranges and extensive deserts of the Old World, and even than the more formidable barriers formed by organized communities in fertile valleys, because these communities were invariably armed and had to be overcome in battle. *On the trackless ocean, nature alone, a less formidable enemy than man, had to be contended with.* That the ocean was traversed by considerable numbers of seafarers in ancient time is demonstrated by the fact that Polynesia was peopled by Indonesians and others, and that even Easter Island was colonized. The distance from the Malaya peninsula to Easter Island, as has been already indicated, is vastly greater than from Easter Island to America. Indeed, longer

[14]Authorities quoted by Bancroft in the Pacific States, Vol. V. pp. 23-24 and note 53—58.

AMERICAN GOLDSMITH OF HINDU ORIGIN.

Hindu gold-smiths migrated to America in large numbers. Mark the implements and especially his necklace '*champakali*', which is typically Indian.

HIS WIFE AND CHILD.

Courtesy—The Indian Department, U. S. A.

THE PRESIDENT'S OWN TRIBE.

These two women belong to the Tarascan tribe to which President Cardenas of Mexico belongs. How typically Indian (Hindu) they look !

Courtesy - The Mexican Life

voyages were made by Polynesians within the limits of Polynesia than those which were necessary to cross from their island to the New World. *The Pacific barrier was no more formidable than was the barrier of the Indian Ocean. If the voyage was longer it was not less possible of achievement, and the wide distribution of islands must have enticed and encouraged explorers to venture farther and farther to see.*"[15]

Goldsmiths from India.—Mackenzie continues :—

"Sahagun tells, as has been stated, that the ancestors of the Nahua crossed the ocean and moved southward in America searching for the earthly paradise. According to Torquemada, the strangers were silversmiths and goldsmiths and accomplished artisans, and collected and worked precious stones. (See Pictures opposite). They introduced religious beliefs and practices of distinctive character from the Old World. Dragon and Naga myths were imported among other things, as is shown in the Tlaloc chapter. The Maya god B was undoubtedly of Indian origin and connected with the elephant-headed god Ganesha and the god Indra, as has been shown."[16]

Hindu Stock in America.—Hewitt writes : "That the North-American Indians belonged to a Northern race, who made their way to the Southern Hemisphere, both in America and Asia, is proved by the absolute identity between the national system or relationships of the Iroquois (American Indian tribe) and Indian Dravidians, shown in the tables of consanguinity in Morgan's 'Ancient Society', to co-exist with the form of marriage which he calls Punlagan. (Sanskrit पुण्य लगन meaning auspicious ceremony). This I have shown to be a union between alien races, in which the bridegroom received the bride into his clan by making blood-brotherhood with her, and marking the parting of her hair with vermilion, a rite still preserved by all Hindu castes, except those who tie the hands of the wedded pair together with Kusha grass, or unite them by tying their clothes. The identity of strain in the American, Indian and Hindu stocks is still further proved by the existence in both countries of tree-totemism, in which tribal clans trace their birth to a tree, and finally to plants, such as the reed and the ear of the corn."[17]

Worship of Shiva Linga in America.—Hewitt continues :

"But though totemism gave birth to isolated tribes with shifting

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[15]Myths of pre-Columbian America, pp. 299-300.

[16]Read chapter 'Indra and Ganesha in America,' in this book.

[17]Ruling Races of Prehistoric Times, p. 317.

alliances, it never produced a national religion, common to a permanent tribal confederacy. This was introduced by the fire-worshippers and rain-worshippers, the first of these national creators tracing the descent of the confederated totemistic clans to the fire-stone, producing the heat necessary to sustain life, and the second to the mother bird of the Northern agricultural races, who brought the spring rains which melted the snows of winter. That these two national parent-gods are worshipped by all the North-American Indians is proved by the elaborate reports published by the Bureau of Ethnology of the Government of the United States. These prove that the chief gods of all North-American Indian tribes are Tunkan (Ingan), the stone-god, to whom daily prayers are said, and Wakinyan, the thunder-bird, the god of war, to whom national sacrifices are offered. The stone-god was originally the fire-making flint, which in the Gond Song of Lingal made fire for the Gond immigrants into Central India from the North-eastern Himalayas, before they learned to make fire by the fire-drill from the forest agricultural tribes, they found settled in the country. This god, who, with the mother-bird, united the totemistic hunters and the agriculturists of the North into the consolidated nucleus of a nation, is the god called by the Akkadians, Zends and Hindus, the Shiva-stone, or the Salagramma, the begetter of life, found by the fire-god Adar in the mother-mountain. It is worshipped as the black stone of the Kaaba at Mecca, and is the origin of the stone-gods of Arabia, and of all the Semitic races. The thunder-bird shows, in its Indian name Wakinyan, that the cult was imported into America after the age which called the mother-bird the frost (shya) bird, the Shyena of the Rigveda, and the Saena of the Zendavesta, for it means the bird which brings to earth the Waka, or the mysterious germ of life."

Hindu Gods in America.—The Mexicans and especially the Maya people worshipped the Hindu gods, Ganesha and Indra, says the 'Mexican Life' of July, 1935.

"When the Spaniards arrived in Yucatan they found an immense number of gods being worshipped. Essentially, the great god was the Rain-God, Chac, the migrated and transformed Ganesha of the Hindu systems. With him marched Indra as Maize God, and around and upon these two deities arose a vast number of minor divinities, earth gods, rainbow goddesses, and what not. It is possible that into its cultured ferment came not only great driftages of ideas and beliefs from orthodox Hinduism and Brahmanism, but from Buddhism as well."

Customs from India.—Hewitt, the renowned British research scholar, makes a very positive assertion on the subject when he says :

"THE RESEMBLANCES BETWEEN ASIATIC, EUROPEAN, AND AMERICAN-INDIAN HISTORICAL MYTHS AND RITUALS, PROVE MOST CONCLUSIVELY, AS PRESCOTT HAS ALREADY POINTED OUT, THAT THE AMERICAN-INDIANS BROUGHT WITH THEM TO AMERICA, NATIONAL TRADITIONS AND RITES, WHICH HAD FIRST ORIGINATED IN ASIA AND EUROPE; THAT THE GREAT NATIONAL EMIGRATION TOOK PLACE, AFTER THE ESTABLISHMENT OF MARITIME COMMERCE IN THE INDIAN OCEAN, WHILE THE SIA RITUAL PROVES THAT THE IMMIGRANTS FROM WHOM THEY TRACED THEIR DESCENT HAD, BEFORE THEIR DEPARTURE FROM ASIA, CELEBRATED A FESTIVAL TO THE RAIN-GOD, VERY SIMILAR IN ITS DETAILS TO THE SOMA SACRIFICE OF INDIA, THAT THEY WORSHIPPED THE MOTHER CORN-PLANT, AND USED THE FERTILISING SACRED POLLEN OF THE HINDU AND BABYLONIAN WORSHIPPERS OF THE DATE-PALM."[18]

Bengali Ceremony in America.—Hewitt, referring to the practice of penance in India and America, writes :

"It is still preserved in India, in the ceremony of swinging the young sun-god in August;[19] also the Dakota (U. S. A.) swinging-penance is exactly like that annually performed in Bengal by the devotees, who swing themselves on hooks at the Charak-pooja, while the preparations for cutting down the mystery tree are very like those observed in Chota-Nagpore, in cutting down the Kurrum tree (Naudea parvifolia), at the barley festival in August, and in both cases, those who cut the tree must fast.[20] It is all but utterly impossible that this peculiar form of swinging-penance should have originated independently both among the Bengalis and Dakotas (in America), and when the numerous other coincidences between Hindu, Chinese, Japanese, and American myth and ritual, especially the measurement of time, both in India and America, by the Pleiades, Orion, the Pole Star and Great Bear, are also taken into account, I CANNOT SEE HOW IT IS POSSIBLE TO DOUBT THAT THE

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[18]The Ruling Races of Prehistoric Times.

[19]The Ruling Races of Prehistoric Times, Preface, p. xv.

[20]Ibid. Essay iii., pp. 232, 233.

AMERICAN INDIANS CAME TO AMERICA FROM ASIA, SOME OF THEM PASSING THROUGH CHINA AND JAPAN, AND SOME PERHAPS BY DIRECT VOYAGES."[21]

Indian Cotton in America.—India, which introduced culture and gods into America, also introduced cotton. Hewitt referring to an Indian tribe in America says :

"The Sia Kapina did not grow rice, but spun cotton, a dry crop, over the land, thus showing that they came from India to America, for cotton is an indigenous plant of India, first used for weaving purposes in India and China, whence it was brought to America by the immigrating races.

"They also made a latticed road of wood towards all the quarters of the earth. And these stories tell in mythical fashion how the weavers and carpenters of American history became like the weavers of India, who called the mother-stars the spinners,[22] and the Takkas or carpenters of the Punjab who worshipped the growing tree, the leaders in the progress of the agricultural communities, hitherto composed only of farmers and herdsmen."[23]

India, the Home of Cotton.—The following observations made by Dr. James A. B. Scherer, author of 'Cotton as World Power', will be read with interest.

"India is the original home of cotton. Cotton cloth was first seen in Europe when the soldiers of Alexander the Great brought some of it back, as a curiosity, in the fourth century before Christ. All India was clothed with it then, as today; some of the ancient textiles being so delicate and beautiful as to give rise to the poetic description, 'webs of the woven wind'.

"Centuries passed before the new goods made any impression on England, whose people wore wool exclusively. When cotton goods did begin to come in, a fierce conflict ensued with wool, which was then styled, 'the flower and strength, the revenue and blood of England,' '—so important was it in the economic life of the people. Opposition to the new Indian 'fripperies' became so pronounced

[21]The Ruling Races of Prehistoric Times.

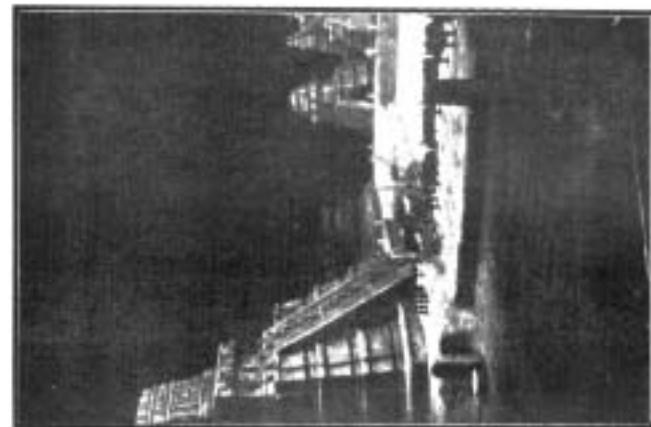
[22]It is the mythology of these artisan rulers which is preserved in the saying in the Rigveda, that the Twins (Yama) spun the first web in which men clothed themselves, the web of Time (Rigveda, vii, 33, 10, 11), and it was these ruling weavers of the age of the Twins, who made Penelope, the wife of Odysseus, the wandering sun-god. See the Ruling Races of Prehistoric Times, Essay iii., pp. 210, 211.

[23]The Ruling Races of Prehistoric Times, Vol. II. p. 263.

FROM THE U. S. A.

Her name is Loilta— a typical Hindu name.

Courtesy Indian Department, U. S. A.

A TEMPLE IN MEXICO.

Courtesy Mexican Archaeology

HINDU GODS ENSHRINED IN JAPAN.

Courtesy The Mythology of Japan

that the wool weavers of Lancashire, already influential in politics, secured the passage of extreme excise laws, one of which (in 1666) actually imposed fines on the survivors of any dead person not buried in a woollen shroud—perhaps the strangest of all English laws. But when Lancashire weavers finally understood that their fellow countrymen and especially their fellow countrywomen were bent upon cotton goods, they decided to make a virtue of necessity. Inventors succeeded in producing a marvellous succession of machines for spinning and weaving cotton, instead of wool, wherein lies the origin of the British Industrial Revolution."

It is reasonable to assume that America, like all other countries, received cotton from India. Those interested in details may also read the 'History of Cotton'.

Immigrants from Asia.—Professor Elliot Smith, in his epoch-making work, 'The Evolution of the Dragon', refuses to believe the 'Americanist' theory that there was no immigration to America until the 'Discovery of America' by Columbus. He writes :

"The original immigrants into America brought from North-Eastern Asia such cultural equipment as had reached the area east of the Yenesei at the time when Europe was in the Neolithic phase of culture. Then when ancient mariners began to coast along the Eastern Asiatic littoral and make their way to America by the Aleutian route there was a further infiltration of new ideas. But when more venturesome sailors began to navigate the open seas and exploit Polynesia, for centuries there was a more or less constant influx of customs and beliefs, which were drawn from Egypt and Babylonia, from the Mediterranean and East Africa, from India and Indonesia, China and Japan, Cambodia and Oceania. One and the same fundamental idea, such as the attributes of the serpent as a water-god, reached America in an infinite variety of guises, Egyptian, Babylonian, Indian, Indonesian, Chinese and Japanese,[24] and from this amazing jumble of confusion the local priesthood of Central America built up a system of beliefs which is distinctively American, though most of the ingredients and principles of synthetic composition was borrowed from the Old World."[25]

Mayas from India.—The Mayas, mention of whom is made in the Mahabharata as great builders and architects and whose immortal palaces and temples (now in ruins) still recall their glory in Mexico, definitely belonged to Hindu stock.

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[24]All these races received culture from India, Read Chapter 2.

[25]The Evolution of the Dragon, p. 87.

"The Mayas and Nahuas of Yucatan and Mexico were emigrants of the Magha and Nahusha tribes, who pertained to the race of navigators known by the Greeks as the Phoenicians . . . . and who continued in their new land, America, the worship of the rain god, to whom, as their fathers in central Asia, they dedicated the sign of the cross".[26]

Snake—the Common Deity.—The worship of the snake in India and Mexico is one of the important links between the Hindus, Mayas and Astecs. Mrs. Nuttal writes :

"The name of the culture hero Kukulcan or Quetzalcoatl incorporates the word serpent in Maya and Nhuatl. The conventionalized open serpent's jaw forms the usual head-dress of the lords sculptured on the Central American stelae and bas-reliefs. The existence of totemism in America is too well-known to require comment, and the arbitrary method by which it was established by the Incas of Peru, when they founded the new colony, has been described. She quotes Hewitt on the subject as follows :

". . . . I have already shown that the snake-father of the snake races in Greece and Asia Minor and of the matriarchal races in India was the snake Echis, or Achis, the holding snake, the Vritra, or enclosing snake of the Rig-Veda, the cultivated land which girdled the Temenos. This was the Sanskrit and Egyptian snake Ahi. . . . But the Naga snake was not the encircling snake, but the offspring of the house-pole and in this form it was called by the Jews the offspring or Baal of the land. But as the heavenly snake it was the old village snake transferred to heaven, called the Naga-kshetra, or field of the Nagas, and there it was the girdling air-god who encircled the cloud mothers, the Apsaras, the daughters of the Abyss, the Assyrian Apsa, and marked their boundaries as the village snake did those of the holy grove on earth. But on earth the water-snake was the magical rain-pole, called the god Darka, set up by the Dravidian males in front of every house. . ." (p. 194). "They are the Canaanites, or dwellers in the low country, and the Hivites or the villagers of the Bible and the race of Achaeans of Greece. These are the sons of the Achis, the serpent, the having or holding snake, the girdling snake of cultivated land which surrounded the Temenos or inner shrine, the holy grove of the gods."[27] Mrs. Nuttal commenting on the above remarks :

"Attention is drawn here to the twin serpents which enclose the Mexican Cosmical Tablet whose bodies may be seen to consist

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[26]Hewitt, p. 492.

[27]Hewitt, p. 175.

of a repetition of the conventional sign for tlalli = land, consisting of a fringed square. Each square in this case encloses a sign resembling that of fire = tletl and the numeral ten. These girdling serpents, whose heads unite, being directly associated with land, appear as the counterpart of the Old World Achis, a curious fact when it is considered that they are represented as springing from the sign Acatl.

"On the other hand, the heavenly 'feathered serpent' of Mexico and Yucatan is distinctly associated with the air and the circle; its conception curiously coinciding with that of the 'girdling air-god' (of the Hindus) mentioned by Hewitt. It is well-known that the walls enclosing the court of the Great Temple of Mexico, were covered with sculptured serpents. It is remarkable that the sign Acatl not only figures conspicuously on the Great American Tablet, but also on the allegorical figure of the 'Divine Serpent,' which may well represent the totemic divinity and ancestor of a snake tribe, associated with the word Acatl, possibly conveying their name. The undeniable association, in Mexico, of the serpent with Acatl, curiously agrees with the name of the 'sons of Achis, the serpent' = the Achains, and deserves consideration.

"Twin pillars, sculptured in the form of great serpents, whose names signify twinship, support the entrances to the ancient temples of Yucatan, Central America, and have been found on the site of the Great Temple of Mexico."[28]

Photograph of a Naga (snake) temple appears in this chapter.

The imprint of Hindu culture on America is proved at every step. The question whether the ancient American culture had a natural and independent growth is discussed in the second part of this chapter.

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[28]Nuttal.

WHO DISCOVERED AMERICA

PART II

THEORY OF INDEPENDENT ORIGIN

THE INDIAN ELEPHANT IN AMERICA

THE ELEPHANT IN BUDDHISM

GANESHA IN AMERICA

PICTURES TELL THE TALE

NO INDIGENOUS ORIGIN

ANOTHER HINDU PARALLEL

WILL 'AMERICANISTS' EXPLAIN

FOOD PLANTS FROM INDIA

SELF CONTAINED AMERICA

AMERICAN REFUTES ASTRONOMER

CHALLENGE TO BLIND HISTORIANS

PART II.

Theory of Independent Origin.—In fairness to those historians, who despite the evidence quoted by me in the preceding pages, insist that American cultures had independent origin, I quote the following scholarly analysis made by Mackenzie.[29] He writes :—

"The Marquis de Naidaillac in his L'Amerique Prehistorique thinks it highly probable that the same beliefs in the New World had independent origin. 'From the nature of the human mind and the natural direction of its evolution follow,' he writes, 'very similar results upto a certain more or less advanced stage in all parts of the world. Attention has frequently been called in the preceding pages to the similar manner in which similar needs were met, similar artistic ideas developed, and similar results obtained by people in widely separated parts of the globe.' He thinks these 'facts' testify to 'the fundamental unity of the human race.' "[30]

Mackenzie comments : "This theory, however, does not throw light on the arbitrary connection between metals and the heavenly bodies, and the fictitious value attached to gold and gems.

"Those writers here quoted, and others like them who favour the theory of the spontaneous generation of the same complex beliefs in various parts of the world, follow Dr. Robertson, the eighteenth century historian, who wrote in this connection :

" 'Were we to trace back the ideas of other nations to that rude state in which history first presents them to our view, we should discover a surprising resemblance in their tenets and practices; and should be convinced that, in similar circumstances, the faculties of human mind hold merely the same course in their progress, and arrive at almost the same conclusions.' "[31]

Mackenzie feels: "The theory of independent origin is, however, after all a theory. It cannot be justified merely as the confession of a faith; it must be proved, and it cannot be proved merely by drawing analogies from biological evolution. Nor can it be proved by

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[29]Myths of Pre-Columbian America, pp. 25—35.

[30]E glish translation, Prehistoric America, London, 1885, pp. 524-25.

[31] he History of America, Book IV, Section VII.

reference to the distinctive fauna of the New World, because wild animals do not build and navigate boats, erect monuments, invent systems of hieroglyphic writing or formulate religious systems. The association of man with wild animals has no connection with the progress of civilization except in so far as he may utilize them for his own purposes. The pre-Columbian Americans were not a pastoral people. They did not have domesticated cows, sheep, or horses. Wild animals, however, played a prominent part in their religious life, as did likewise reptiles and insects. American bees, scorpions, fish, frogs, snakes, lizards, crocodiles, turtles, herons, turkeys, vultures, eagles, owls, parrots, tapirs, armadillos, deer, hares, jaguars, pumas, coyotes, bears, dogs, bats, monkeys, &c., figure in their religious symbolism. *If, however, it can be shown that the habits of a non-American animal have been transferred to an American animal in pre-Columbian mythology, the suspicion is at once aroused that culture contact existed at one time or other between the Old and New Worlds, and, if it can be proved that an Old World animal has been depicted, especially in association with beliefs similar to those prevailing in any part of the Old World, the suspicion is transformed into a certainty and the theory of independent origin and development breaks down.*"

In the following pages it will be shown that the Indian elephant figures in the symbolism of the Maya civilization of Central America, and that the habits of the secretary-bird of Africa have been transferred in pre-Columbian mythology to the American eagle.

Continuing the discussion, Mackenzie writes :—

" 'There is not the slightest ground,' wrote Bancroft in his great work,[12] 'for supposing that the Mexicans or Peruvians were acquainted with any portion of the Hindoo mythology; *but since their knowledge of even one species of animal peculiar to the Old Continent, and not found in America, would, if distinctly proved, furnish a convincing argument of a communication having taken place in former ages between the people of the two hemispheres,* we cannot but think that the likeness to *the head of a rhinoceros,* in the thirty-sixth page of the Mexican painting preserved in the collection of Sir Thomas Bodley; the figure of a trunk resembling that of an elephant, in other Mexican paintings; and the fact, recorded by Simon, that what resembled the rib of a camel (la costilla de un camello) was kept for many ages as a relic, and held in great

[12]The Native Races of the Pacific States of North America, London, 1876.

reverence, in one of the provinces of Bogota, are deserving of attention.' "

Indian Elephant in America.[33]—"The American writer and explorer, Mr. John L. Stephens, who, accompanied by Mr. Cathewood, an accomplished artist, visited the ruins of Maya civilization in Central America in the middle of the last century detected the elephant on a sculptured pillar at Copan, which he referred to as an 'idol.' 'The front view,' he wrote, 'seems a portrait, probably of some deified king or hero. The two ornaments at the top appear like the trunk of an elephant, an animal unknown in that country.' *A reproduction of one of the ornaments, in question should leave no doubt as to the identity of the animal depicted by the ancient American sculptor. It is not only an elephant, but an Indian elephant (Elephas Indicus), a species found in India, Ceylon, Borneo and Sumatra.* The African elephant (Elepha, Africanus) has larger ears, a less elevated head, and a bulging forehead without the indentation at the root of the trunk which is a characteristic of the Indian species. The African elephant has in the past been less made use of by man than the Indian, and has consequently not figured prominently in African religious life. In India the elephant was tamed during the Vedic period. It was called at first by the Aryo-Indians 'the beast having a hand,' and ultimately simply Hastin ('having a hand'). An elephant keeper was called Hastipa. Another name was Varana, in which the root *var* signifies water, as in the name of the sea-god Varuna. Another name was Maha-naga ('great snake').[34] The elephant was thus connected with the Naga or snake deities which are mentioned in the Sutras. Nagas were rain gods; they were 'wholly dependent on the presence of water and much afraid of fire, just like the dragons in many Chinese and Japanese legends. . . .' 'The Indian serpent-shaped Naga,' says De Visser, from whom I quote, 'was identified in China with the four-legged Chinese dragon, because both were divine inhabitants of seas and rivers, and givers of rain. It is no wonder that the Japanese, in this blending of Chinese and Indian ideas, recognized their own serpent, or dragon-shaped gods of rivers and mountains, to whom they used to pray for rain in times of drought. Thus, the ancient legends of three countries were combined, and features of the one were used to adorn the other.' The Nagas were guardians of treasure and especially of pearls. They were taken over by the northern Buddhists, and northern Buddhism 'adopted

[33]L. L. Stephens, Incidents of Travel in Central America, Vol. V. p. 43 N. 91 America, Chiapas and Yucatan. London Edition, 1842, Vol. I, p. 156.

[34]Macdonell and Keith, Vedic Index of Names and Subjects, Vol. I, p. 440 and Vol. II, pp. 288 and 501. Macdonell, Vedic Mythology, p. 153.

the gods of the countries where it introduced itself, and made them protectors of its doctrine instead of its antagonists.' "[35]

Mackenzie adds :

"The elephant was in Vedic times connected with the god Indra, who slew the drought demon, the serpent-shaped dragon, Vritra, which caused the drought by confining the water supply in its coiled body. Indra rode on the elephant's back. In the Maya representation of the elephant are the figures of two men, one of whom is riding on its back while the other is grasping its head. Apparently, the sculptor had never seen an elephant and had used as a model a manuscript picture or a carving in wood or ivory. That his elephant had, however, a religious significance there appears to be little doubt.

"In India the connection between the Naga and elephant was not merely a philological one. There was a blending of cults; Nagas and elephants were associated with the god Varuna, whose vehicle was the *makara,* a 'wonder beast' of composite form like the Babylonian dragon and the 'goat-fish' form of Ea, god of the deep. The *makara* like the Naga contributed to the complex dragons of China and Japan.

"A later Indian form of Indra was the elephant-headed god Ganesha, the son of the god Shiva and Parvati. A Brahmanic legend was invented to connect the young god with the ancient Vedic rain-bringer who slew the water-confining serpent-dragon Vritra. In one of the Puranas it is told that Ganesha offended the planet Saturn who decapitated him. The god Vishnu came to the child-god's aid, and provided him with a new head by cutting off the head of Indra's elephant. At a later period Ganesha lost one of his tusks as a result of a conflict with a Devarishi. Ganesha was, in consequence, represented with one whole and one broken tusk.[36]"

Elephant in Buddhism.—Mackenzie continues:—

"The Buddhists not only took over the 'wonder beasts' with elephant and other parts and characteristics, but also adopted the white elephant, which was an emblem of the sun. According to one of their legends, Buddha entered his mother's womb in the form of a white elephant. This idea 'seems,' as Dr. T. W. Rhys Davis says, 'a most grotesque folly, until the origin of the poetical figure has been ascertained.' The solar-elephant form 'was deliberately chosen by the future Buddha, because it was the form indicated by a deva (god) who had in a previous birth been one of the Rishis, the

[35]Dr. M. W. DeVisser, The Dragon in China and Japan (Amsterdam, 1913).

[36]Indian Myth and Legend, pp. 150-51. In like manner the Egyptian god Horus cuts off the head of Isis which Thoth replaces with the head of a cow.

mythical poets of the Rig Veda.'[37] Rishis were learned priests who became demi-gods by performing religious ceremonies.

"It will thus be seen that before the elephant, as a religious symbol, was carried from India to other countries, it was associated with complex beliefs as a result of Indian culture mixing. The history of the Maya elephant symbol cannot be traced in the New World. The view of Dr. W. Stempell[38] that the Copan and other elephants of America represent the early Pleistocene Elephas Columbi has not met with acceptance. This elephant has not the peculiar characteristics of the Indian elephant as shown in the Copan stones, and it became extinct before the earliest representatives of modern man reached the New World.

"Although, however, Dr. W. Stempell, reviewing the literature, concerning the various representations of the elephant in pre-Columbian America, 'vigorously protested against the idea that they were intended to be anything else than elephants', certain Americanists have laboured to prove that they are either badly-drawn birds or tapirs. The Copan elephant, associated with the two human figures, has been identified with the blue macaw (see plate opposite) by Dr. Alfred M. Tozzer and Dr. Glover M. Allen.[39] In their reproduction of the Copan elephant, the one with human figures is not selected, 'There has hitherto', write Tozzer and Allen, 'been some question as to the identity of certain stone carvings, similar to that on Stela B from Copan of which a portion is shown in Plate, fig. 8. This has even been interpreted as the trunk of an elephant, but is unquestionably a macaw's beak'. The unprejudiced reader will not be inclined to regard the macaw theory as finally settled, even although it finds support among not a few Americanists, and especially those determined to uphold 'the ethnological Monroe Doctrine which', as Professor Elliot Smith has written, 'demands that everything American belongs to America, and must have been wholly invented there.'"

Professor Smith's Arguments: This extract is from a letter contributed to Nature, in which the various pre-Columbian representations have been discussed by Professor Elliot Smith, Professor Tozzer, and Dr. Spinden.[40] The first named holds that the Copan animals

[37]Rhys Davis, Buddhism (London, 1903) p. 148.

[38]Nature ("Pre-Columbian Representations of the Elephant in America"), November 25, 1915.

[39]Animal figures in the Mayan Codices, Cambridge, Mass., Feb., 1910, p. 343

[40]Nature, November 25, 1915; December 16, 1915; January 27, 1916.

under discussion are Indian elephants. "Never having seen an elephant and not being aware of its size, no doubt", he says, "the Maya artist conceived it to be some kind of monstrous macaw; and his portraits of the two creatures mutually influenced one another." He points out, however, that in one of the figures the so-called macaw is given a mammalian ear from which an ear-ring is suspended, a characteristic Cambodian feature (and Hindu too).

Professor Tozzer draws attention to the artistic treatment of both the macaw and elephant figures. In the 'elephant' head "there is an ornamental scroll beneath the eye, which likewise is cross-hatched and surrounded by a ring of sub-circular marks that continue to the base of the beak. The nostril is the large oval marking directly in front of the eye." He holds that a comparison of this 'elephant' with that of the unmistakable macaw "shows that the two represent the same animal."

Professor Elliot Smith writes on this point: "This suggestion has served to direct attention to points of special interest and importance, *viz.*, the striking influence exercised by the representatives of a well-known creature, the macaw, on the craftsmen who were set the task of modelling the elephant which to them was an alien and wholly unknown animal. It explains how, in the case of the latter, the sculptor came to mistake the eye for the nostril and the auditory meatus for the eye, and also to employ a particular geometrical design for filling in the area of the auditor pinna. . . . *The accurate representation of the Indian elephant's profile, its trunk, tusk and lower lip, the form of its ear, as well as the turbaned rider and his implement, no less than the distinctively Hindu artistic feeling in the modelling are entirely fatal to the macaw hypothesis.*"

Ganesha in America.—Mackenzie comments: "As has been shown, the elephant and the 'Naga' (snake) cults and cult objects were fused in India. It should not surprise us therefore to find suggestions of Naga-elephants in America, especially as other traces of Indian influence can be detected. As Chinese ethnological data prove, the cultural influence of India extended over wide areas as a result of Brahmanic and Buddhist missionary enterprise, just as Babylonian and Iranian influence flowed into India itself. Sir Edward Tylor has shown[41] that the pre-Columbian Mexicans acquired the Hindu game called *Pachisi,* and that in their picture writing (Vatican Codex) there is a series of scenes taken from Japanese Buddhist temple scrolls. 'If,' comments Professor Elliot Smith in

[41] Journal of the Anthropological Institute, 1879, p. 128.
British Association Report, 1894, p. 774.

this connection, '*it has been possible for complicated games and a series of strange beliefs (and elaborate pictorial illustrations of them) to make their way to the other side of the Pacific, the much simpler design of an elephant's head could also have been transferred from India or the Far East to America.*' "

Mackenzie concludes: "The Maya, 'long-nosed god' is regarded by those who favour the hypothesis of direct or indirect Indian cultural influence in America as a form of the Indian elephant-headed god Ganesha, referred to above. This aspect of the problem will be dealt with in connection with the Astec rain-god Tlaloc. (Read Chapter 'Indra and Ganesha in America').

"Other traces of the elephant usually referred to are afforded by the 'elephant mound' of Wisconsin and the 'elephant pipes' of Iowa. It is held by Tozzer and others that the former is a bear, or some other local animal, and that the 'trunk' does not belong to the original earthwork, and that the latter are 'forgeries.' The alleged maker of these forgeries must have been a very remarkable man indeed—'the most remarkable archaeologist,' says Professor Elliot Smith, 'America has yet produced.' "[42]

Let Pictures Tell the Truth.

No Indigenous Origin.—The theory of 'Indigenous Origin' of Maya, Astec and Inca cultures in America has no grounds to stand upon and Perry has asked some very pertinent questions which I take the liberty to quote at length:

"In any attempt to understand the origin of the civilization of North America it must constantly be remembered that it contains a group of communities whose cultures are fundamentally similar..... The culture of the food-producers, as is constantly said by American ethnologists, is fundamentally a unity. All the facts point to the Maya as the earliest civilized people in North America, and to them is owed the civilization of the other peoples. The question is: whence came the Maya civilization...'I do not propose to enter on an argument with American archaeologists, *I shall simply inquire where and how they imagine the Maya civilization to have originated. In spite of wholesale condemnation of their opponents, they are unable to produce a single fact in favour of its indigenous origin*'...... '*These students have not a single fact to explain the origin of any of the features of Maya civilization. The bankruptcy of facts is complete.. and in order to buttress their position the invention of all*

[42] Mackenzie, Myths of Pre-Columbian America, pp. 25—35.

sorts of arts and crafts is taken for granted as something not needing explanation, which is as good an example as could be desired of the time-honoured practice of begging the question.' "[48]

Another Hindu Parallel.—"If the theory as to the origin of the zero point of Maya chronology is sound, it will show a remarkable parallel to the Hindu Kali Yuga era of 3102 B.C., which has been shown also not to be historical date, but one arrived at by calculating back till a date was reached which would be the commencement of a cycle harmonizing lesser cycles (Dr. J. F. Fleet, in Journal of the Royal Asiatic Society, April 1911). It is curious that another parallel can be found between the Hindu method of reckoning by 'expired instead of current time periods, and the Maya reckoning by elapsed time.'

"Anyone who would choose to insist that the Maya invented all these cultural elements will, in the face of these facts, have to produce definite evidence to show how and where they were invented. It must be remembered that no evidence has yet turned up of the origin in America of any one cultural element that has figured in the discussion. *The only place where, as yet, signs of beginnings can be detected, is the Ancient East.* To accept the use of stone, irrigation, the working of metals, as axiomatic, is to run counter to the known facts."

Will 'Americanists' Explain?—"Another group of cultural elements will have to be explained on the basis of the hypothesis of the indigenous origin of American civilization. Apart from stone-working, irrigation and the working of precious metals, many less material elements demand elucidation. First and foremost is the class system. It is admitted by American archaeologists that the Maya people elaborate their civilization in a short space of time. In addition to inventing various arts and crafts, they evolved a ruling class headed by Children of the Sun, who belonged to a sky-world, and including other rulers connected with the underworld. At death the Children of the Sun went to the sky, and the rest of the community went underground, to be ruled over by the mother goddess and a king representative, it has been concluded, of the other branch of the ruling class. How is this extraordinary condition of affairs to be explained on the hypothesis of the American origin of the Maya civilization?

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[48]I may perhaps mention that this attitude is not adopted by all Americanists. For instance, Holmes; for an appreciation of the cultural similarities between America, Cambodia, Java, and elsewhere, see Z. Nuttal, Peabody Museum Papers, Vol. II, p. 135 and other writings.

"Again, how did the Maya come to elaborate the dual organization with all its ramifications, producing thereby a form of society with an uncanny resemblance to that of the archaic civilization of the rest of the region? *Not in one, but in a number of ways, does the dual organization of North America reproduce that of the Pacific and India.* Then can be added the organization into totemic clans, the institution of exogamy, all of which run continuously through the archaic civilization from one end of the region to the other."

Food plants from India.—Perry continues:—

"What is the real position as regards North America? It seems to be this. The Maya civilization stands at the summit of American culture, and it precedes all others in that area; it displays, in itself, or in its derivatives, exact parallels to other branches of the archaic civilization of the Ancient East more than that of any other part of the region, excepting perhaps India; and its origins in America cannot be traced. It is reasonable to suggest, therefore, that the origins of this civilization must be sought elsewhere than in America.

"In Oceania the current of civilization has flowed in the past from west to east, and little opposition can be maintained to the view that the culture of this region came from India by way of Indonesia. The study of food-plants is enough to settle that point; the Polynesians made their islands habitable by bringing with them the bread-fruit, the banana and other fruit-bearing trees, and these trees in the great majority of cases came from India. It is, therefore, in India that must be sought the origin of the civilization of Polynesia, and presumably of the rest of Oceania".[44]

Self-Contained America.—While every inch of America bears the imprint of Hindu culture and religion, several Americans are bold enough to deny the debt to India altogether. Mr. John E. Teeple, Ph.D., the author of *Maya Astronomy* is one of them who thinks American civilization was self-contained. He writes:—"I can point out at least three reasons which indicate that this civilization was not dependent on any civilization that had developed anywhere in the Old World.

"They had developed the necessary concept of zero and its use, at least 500 years before anywhere else in the world. (He gives no proof). Their knowledge of number and of astronomy could not have come from any other civilization, as no people of the Old World had anything to teach them in this field."

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[44]Perry, The Children of the Sun, pp. 418—26.

Mark the boldness of his sweeping remarks and compare them with the tons of facts given to prove the connection of India and America by great scholars and historians.

He goes on to say on another page, "So far as we know, these 'Arabic' numerals, invented about 600 A.D. in India and first used in Europe several hundred years later, were the first in the Old World to have a zero. The Mayas, however, were using it at least as early as the time of Christ—several hundred years before the Old World used it."

His second argument is that the people in America did not know the use of the wheel, although its use had been common for thousands of years in other civilizations. Hence in his 'Neo-born Continental Patriotism' he concludes that these arguments "*preclude the possibility of contact with any known civilization of the Old World, before the arrival of the Spaniards.*"

What a hasty conclusion based on flimsy arguments!

It is true that Maya people knew the use of zero at the time of Christ, but how does this American scholar know that Hindus invented zero only by 600 A.D. and not by 600 B.C. or earlier? Luckily, there are records to show that Hindus were the first to invent zero and that this was not in 600 A.D., but long before that, since mathematics and astronomy were perfected by the Hindus thousands of years ago. Many European scholars have also admitted this fact. And the reader will find in the subsequent pages endless similarities between the Hindu culture and the ancient American culture (call it Indian culture) which will prove that Hindus had intercourse with Americans several thousand years before Christ was born. I will prove it from the writings of American and Spanish writers, who saw real America at the time of the annexation or soon after.

American Refutes Astronomer.—Now let an American historian refute the second argument advanced by the American astronomer with regard to the wheel.

Mr. Hyatt Verrill, author of 'Old Civilizations of the New World' (1938) writing on his explorations in Tiahuanco (S. America) says :—"Perhaps the most puzzling objects among these ruins are two immense stone disks of wheels which I discovered on my last visit to Tiahuanco. One of these is completely buried under the fallen masses of stone and only its edge is visible and he other was concealed under small fragments and is now completely exposed. It is about seven feet in diameter and about sixteen inches in thickness, and has a square hole in its centre."

After proving that the wheel is not of Spanish origin, the historian continues:—

"It has always been claimed that no American race ever discovered the wheel and one of the greatest archaeological puzzles has been how the prehistoric Americans accomplished many of their feats without it. Such feats, for example, as the transportation of innumerable gigantic blocks of stone at Tiahuanco for distances of many miles.

"The problem is solved with the discovery of these wheels. With a wooden rotating axle fitted to such wheels, slabs or blocks of stone could be slung from the axle by means of ropes and could readily be trundled across the plains and deserts, for the sixteen inch tread of the wheels would prevent them from sinking into the earth or sand."

Why Stone Wheels?—"With the extreme scarcity of timber in the vicinity and with no wood of sufficient size for constructing a large wheel, stone would be the only available material, and a stationary wooden axle with the wheels rotating upon it would have been out of question. The wood would have grounded and worn away in a very short time as there would have been a tremendous amount of friction."

The same writer adds:—

"Oddly enough, while excavating at the ruins at Cocle, in Panama I uncovered two immense wheels similar to those at Tiahuanco, but assuming them to have been of Spanish origin I gave them no attention. Possibly, they too, were of prehistoric origin and we may yet discover that the wheel was by no means unknown to the ancient civilized races of the New World, but was used when necessity demanded it."

A Challenge to Blind Historians.—Mrs. Nuttal, the talented American scholar who devoted several years of her life to the study of the ancient civilizations of the world, has thrown a very fair, yet strong, challenge to jaundiced historians who are bold enough to declare that before[45] the discovery of America by Columbus, American culture received no contribution from Asia and was fully developed unaided by Americans on American soil. I should only second her challenge.

AFTER REFERRING TO THE IDENTICAL FORMS OF CULT, RELIGION, SOCIAL ORGANIZATION, CLAENDAR CYCLES

[45]It nay be interesting to inform these historians that America got its name after the name of a notorious criminal from Europe.

AND NUMERICAL SCHEMES FOUND IN INDIA, GREECE AND AMERICA, SHE SAYS: "LET THOSE WHO HOLD THE VIEW THAT AMERICAN CIVILISATION WAS PURELY AUTOCHTHONOUS, ADVANCE GROUNDS FOR THE SUPPOSITION THAT IT DEVELOPED A SCHOOL OF PHILOSOPHICAL SPECULATION AND THAT AMERICA PRODUCED ITS EMPEDOCLES AND ITS PLATO. LET THEM ALSO FORMULATE THE PSYCHICAL LAW WHICH CAUSED THE AMERICAN RACE TO FORMULATE THE FOUR ELEMENTS, RECOGNIZED AS SUCH BY THE PHILOSOPHERS OF INDIA AND GREECE, AND NOT THE FIVE OF CHINESE PHILOSOPHY; AND TO EVOLVE NUMERICAL SCHEMES APPLIED TO SOCIAL ORGANIZATION, IDENTICAL WITH THOSE CURRENT IN INDIA, WESTERN ASIA AND THE MEDITERRANEAN COUNTRIES, BUT DIFFERENT FROM THAT EMPLOYED IN CHINA AND JAPAN. It will also be incumbent upon them to disprove American traditions, which record the introduction of a higher civilization and plans of social organization by strangers, etc."

The challenge remains unanswered for several decades and shall remain unanswered, since the imprints of India on America are immortal. The fire of sacrifice that was kindled by our forefathers in Patal Desha (America) is still burning in the hearts of many million Americans and the day is not far off when free India will reclaim America to her cultural fold.

CHAPTER II.

INDIA THE MOTHER

Part I.

ROMANCE OF HINDU CIVILIZATION

INDIA—THE FOUNTAIN HEAD
HINDUS—EARLIEST NAVIGATORS
INDIAN SHIPS IN THE SEVEN SEAS
PIONEERS FROM THE INDUS
HINDUS PENETRATE EUROPE
SCANDINAVIANS ARE RAJPUTS
MERCHANT-MESSENGERS OF CULTURE
GREEKS—DESCENDANTS OF HINDUS
HINDU SKY-GOD IN GREECE
FOUR CASTES IN GREECE
KRISHNA'S BROTHER IN GREECE
PANDAVA RULERS OF GREECE
LAKSHMAN AND LACMON
COLONISATION OF PERSIA
HINDU PHILOSOPHY IN EGYPT
HINDU MYTHOLOGY IN EGYPT
NILE IN HINDU PURANA
HINDU GODS IN JAPAN
HINDU ISLAND OF BALI
RAMA IN DIFFERENT LANDS
HINDUS RULED ARABIA AND CAMBODIA
IDENTITY OF HINDU AND AMERICAN COSMICAL CONCEPTIONS
THE SWASTIKA IN AMERICA
INDIA—THE COMMON SOURCE
CHINA INDEBTED TO INDIA

CHAPTER II.

INDIA THE MOTHER

"India is the source from which not only the rest of Asia, but the whole Western World derived their knowledge and their religion."—Professor Heeren's Historical Researches, Vol. II, p. 45.

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"The early civilization then—the early arts—the indubitably early literature of India, are equally the civilization, the arts and the literature of Egypt and of Greece—for geographical evidences, conjoined to historical fact and religious practices, now prove beyond all dispute, that the two latter countries are the colonies of the former . . ." —Pococke, India in Greece, p. 74.

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"The Hindu is the most ancient nation, and has been surpassed by none in refinement and civilization."—The Edinburgh Review for October, 1872.

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"If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow, in some parts, a very Paradise on earth—I should point to India; if I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India."—Professor Max Muller.

As the seeds of herbs and trees are carried and spread to distant places by the wind and birds, so in ancient times mankind was distributed over the world by the tides of the great Indian and the Pacific Oceans. That the Hindus were mighty navigators and the earliest too, will be evident from the story of Hindu colonisation in the East and the West. Hindu traders established not only commercial contacts but spread Hindu culture wherever they went. The Surya-

Vanshi Rajputs from India established their kingdoms from Peru to Rome. The very names of various countries bear the imprint of Sanskrit and Hindustan as the reader will notice in the Chapter, 'Children of the Sun'.[1]

Hindus—The Earliest Navigators.—Pococke quotes Colonel Tod, "*that the Hindus navigated the ocean from the earliest ages, the traces of their religion in the isles of the Archipelago sufficiently attest.*"[2] Pococke adds :—

"That the people of the country of the Indus ranked as navigators, in the most venerable antiquity, is perfectly clear, from the ancient Institutes of Manu, where 'merchants who traffic beyond the seas, and bring presents to the king,' are expressly mentioned.

"In the Ramayana,[3] the practice of bottomry is distinctly noticed.[4] In fact," as Heeren remarks,[5] "no law had ever forbidden this species of commerce; on the contrary, the Institutes of Manu contain several regulations which tacitly allow giving the force of law to all commercial contracts relative to dangers incurred by sea or land. These institutes of Manu, running upto the vast antiquity of B.C. 1400 give an idea of the early commercial energies of India; which all my subsequent observations will fully carry out."[6]

Pioneers From The Indus.—Like the modern Sindhis who do world-wide business, the Sindhis in the past were pioneers of India's trade and colonisation. Pococke says, "At the mouths of the Indus, dwell a sea-faring people, active, ingenious and enterprising, as when, ages subsequent to this great movement, they themselves, with the warlike denizens of the Punjab, were driven from their native land, to seek the far distant climes of Greece. The commercial people dwelling along the coast that stretches from the mouth of the Indus to the Coree, are embarking on that emigration whose magnificent results to civilization, and whose gigantic monuments of art, fill the mind with mingled emotions of admiration and awe. These people coast along the shores of Mekran, traverse the mouth of the Persian Gulf and again adhering to the sea-board of Oman, Hadramaut, and Yemen (Eastern Arabia), and sail up the Red Sea;

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[1] Read Chapter, 'Children of the Sun.'

[2] Tod's Rajasthan, Vol. i., p. 113.

[3] Ramayana, iii., 237, written B.C. 1300.

[4] Menu, iii., 158; viii., 157.

[5] Heeren's Indians, p. 124.

[6] The translator of Heeren observes, "that ships belonging to Hindoos went to sea, and that a proportional interest for the hazard of the sea was to be paid on money borrowed, must be perfectly true."

and again, ascending the mighty stream that fertilises a land of wonders, found the kingdoms of Egypt, Nubia and Abyssinia. These are the same stock that, centuries subsequently to this colonisation, spread the blessings of civilization over Hellas and her islands. The connection, therefore, which is so constantly represented by Greek historians as subsisting between Egypt and Athens, as well as Benotia, and other parts of Greece, is perfectly natural, and in fact is just what we should anticipate from a people, who so highly honoured and deeply venerated their parent state as to receive from its hands their sacred fire, and their ministers of religion.

"Of the triple connection that links Egypt, Greece and the lands of the Indus, there will remain no longer the shadow of a doubt, as the reader accompanies me in the geographical development of the colonisations[7] of Africa founded by the mercantile and thriving community of Corinthus. This is past controversy; for the Abusin, a classical name for the Indus is reproduced in Greece as the Cor'-Indus (Corinthus), that is, the people of the Cori Indus."[8]

Indians Penetrated Europe.—There was a time when Hindus actually invaded far off lands in Europe. According to Pococke, "*the people who founded the empire of Sumer and Accad had their chief seats in India, Burma and Siam, and the late Col. Conder thought that the Accadian language showed strong affinity with Turkish, but Sanskrit and Burmese terms abound in old documents and the Old Testament is full of Far Eastern terms and names, while the languages of Europe, almost without exception, descend from the mother tongue of India and Persia,* so that, leaving out the Hungarian descending from some Ugrian or North Asian ancestor, the Basque and the Fin are believed to be the only descendants of the primitive languages of Europe, and there is no trace of the Semitic tongue in the Western continent.

"This would seem to indicate that invaders either as conquerors or colonists have poured in from Asia and swamped or destroyed the primitive inhabitants of Europe. These latter cannot have been more than hunters and fishers, ignorant of agriculture, and so would require, like the Red Indians of North America, a very extensive area in order to survive, and so would have had to yield to the abler and better armed intruders, who could have extracted much more from the land.

"Thus today Europe is inhabited probably by races who are descended to a great extent from the ancient people of Sumer and Accad,

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[7] Abyssinians.
[8] The Cori is a mouth of the Indus.

augmented no doubt by accretions, of women especially, from the countries through which they passed, and from the lands where they settled.

"However, these invaders must have been very numerous for they imposed their language on the whole continent, and apparently their religion and customs also."[9]

Scandinavians are Rajputs.—The adventurous colonisers from India have left their imprints in Europe as far as Scandinavia.[10] The claim is proved beyond doubt in 'India in Greece'.

Pococke quotes Colonel Tod on the subject:—

"The Rajput worships his horse, his sword and the sun, and attends more to the martial song of the bard than to the litany of the Brahmin. In the martial mythology, and war-like poetry of the Scandinavians, a wide field exists for assimilation; and a comparison of the poetic remains of the Asii of the East and West, would alone suffice to suggest a common origin."[11]

Pococke comments, "AS AN EVIDENCE OF THE SOUNDNESS OF THIS OPINION, IT IS SUFFICIENT TO OBSERVE, THAT THE EUROPEAN, 'SCANDINAVIAN,' AND THE INDIAN 'KSHETRIYA,' OR 'WARRIOR CASTE,' ARE IDENTICAL: THE FORMER TERM BEING A SANSKRIT EQUIVALENT FOR THE LATTER. 'SCANDA-NABHI' (SCANDI-NAVI) SIGNIFYING 'SCANDA CHIEFS'[12] SO THAT BOTH LANGUAGE AND PRACTICE PROVE THE INDIAN ORIGIN OF THIS RACE.

"I add other extracts from Colonel Tod, for the advantage of the sceptics of the Trojan war,—not as a proof of that event, for that I shall elsewhere amply demonstrate—but to remind them how thoroughly Indian was Hellas at the period of that mighty struggle.

"The war-chariot is peculiar to the Indo-Scythic nations, from Dasaratha,[13] and the heroes of the Mahabharata, to the conquest of Hindusthan, when it was laid aside. On the plains of Kurukshetra, Krishna became charioteer to his friend Arjuna; and the Getic hordes

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[9]The Centre of Ancient Civilization, pp. 158-159.

[10]Thucyd, i. c. 6.

[11]Rajast., col. i., p. 68.

[12]Scanda is the name of Kartikeya, the Hindu god of war.

[13]This title of the father of Rama denotes a "charioteer" (From Das ten, and Ratha a car. "Whose car bore him to the ten quarters of the universe." —Wilson, Sansc. Lex., s.v.)

of the Jaxartes, when they aided Xerxes in Greece, and Darius on the plains of Arbela, had their chief strength in the war-chariot."[14]

Merchant—Messengers of Culture.—The story of how Hindu merchants became messengers of culture, peace and prosperity is beautifully summed up by Hewitt. He writes :—

"The peaceful age of Bharata rule was that of the supremacy of trade-guilds, during which India and the countries into which they introduced the Indian form of government based on the union of allied provinces supervised by a central ruler were governed by a network of local and tribal councils beginning with those of the village and extending through the councils of provinces and ruling cities to that of the Chakravarti. The goal aimed at by all these bodies was the increase of the prosperity of each district and the whole country by the improvement and extension of agriculture, the development of local arts and manufactures, and of local and foreign trade. Hence, when the home trade had become a part of a widely extended foreign commerce, the latter, like its original inland parent, was managed by emigrant guilds who by interchange of goods remained in constant touch with their old home, which sent them the consignments paid for by their return exports. In this system of international intercourse wars were unnecessary and pernicious, and hence the merchant kings became the rulers in India and South-western Asia of a society such as is depicted in the Arabian Nights, in which property was protected by the local police and public union and opinion. And it was through their agency and that of the guilds that the Indian forms of government and ritual were distributed through all the countries where the emigrating leaders established agencies.

"It must be remembered that the ancient tribal rule requiring all members of a confederacy to take with them wherever they settled their religious laws, customs and social rules still continued to be

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[14]"The Indian satrapy of Darius," says Herodotus, "was the richest of all the Persian provinces, and yielded six hundred talents of gold." Arrian informs us that his Indo-Scythic subjects, in his wars with Alexander, were the elite of his army. Beside the Sacasenae, we find tribes in name similar to those included in the thirty-six Rajkula (Raja-tribes). The Indo-Scythic contingent was two hundred war-chariots and fifteen elephants. By this disposition, they were opposed to the cohort commanded by Alexander in person. The chariots commenced the action, and prevented a manoeuvre of Alexander to turn the left flank of the Persians. Of their horse, also the most honourable mention is made: they penetrated into the division where Parmenio commanded, to whom Alexander was compelled to send reinforcements. The Grecian historian dwells with pleasure on Indo-Scythic valour: "There were no equestrian feats, no distant fighting with darts, but each fought as if victory depended on his sole arm. They fought the Greeks hand to hand." —Rajast., Vol. I. p. 69.

as binding in the epoch of the worship of the rising sun of the east as the successor of the sun of night settling in the west, as it was in the days when the primitive founders of villages disseminated their institutions in all countries where organised agricultural villages were established, and incorporated them in the new codes formed by the amalgamation of these farming races with the alien tribes of the new countries in which they settled. Hence, the original rule binding all emigrants from India to other lands and from other lands to India to preserve their tribal identity in all places where they settled for trade or other purposes, made them, like the members of the colonies sent from Greek cities, still citizens of the parent state from which they were severed by their change of residence.

"It is by the results of this rule that we can trace from India to Brittany the dissemination of ancient beliefs and year reckonings preserved by the worshippers at the Breton linga altars and by the users of the three sets of calendar stones erected at Kermano, Menec and Kerlescan near Garnac, representing the year reckonings of the three-years cycle-year and that of eleven and thirteen-months. (pp. 330-331).

"The trading missionary agencies which spread these and other successive innovations throughout the world had no idea of proselytism, and would have abhorred the idea of converting any of their new neighbours to their creeds. They were only anxious to preserve their own nationality intact by retaining their ancestral customs in an unaltered form, and were no less anxious to keep themselves socially separated from their neighbours than their neighbours were to remain apart from them; the only bond of union being mutual trade. But in spite of this desire for the preservation of their tribal independence, the prosperity and trading exigencies of the Indian Yadu-Tarvasu traders who had settled themselves in the sacred island of Dilmun in the Persian Gulf, called by them Tur-os, the island of the revolving (tur) god, the modern Bahrein, gave them an ever-growing influence in all the lands where they placed their trading stations. They thus gradually became invested with ruling and directing power in all their principal coast settlements, such as Byblos, Bil-gi or Gi-bil, the city of the Akkadian fire-god Bil or Bel, and other trading centres in Crete and Egypt, where they introduced the worship of the cypress-tree, the mother of the sun-god, and the worship of the Akkadian-Indian god Tan or Danu, which also became in Crete and then in Greece the oldest form of the Greek Zeus or Zan."

India's Cultural Empire.—"Under these influences amalgamations of neighbouring alien tribes resulting in the formation of new races arose, and these included in their ritual and national creed the

various phases of the changing religious and political beliefs and customs of the merchant races whose numbers were continually recruited from India and Persia. Hence, when the Indian and Persian national confederacies were divided into kingdoms formed of federated provinces superintended by an emperor ruling them from the central land of Jambu-dwipa in India and Hvaniratha or Khorasan in Persia, this same idea of a central state round which the confederated nationalities allied with it were grouped permeated other countries."

Greeks—Descendants of Hindus.—The Hindus had colonies in Greece, Syria and Palestine. According to Daunt : "The story of the great gods was preserved in the songs and poems of the Aryans and the memory of their heroic deeds was carried away to distant lands where in the lays and legends of nations that had but slight connection with the great civilising race, the echoes of the oft-told tales assume the place of native traditions, *but the Greeks of the ruling class in Hellas were apparently direct descendants of the Aryan conquerors, for in some cases, they seem to have preserved even their geneologies and clan connections.*

"Emigrants who had filtered through to the West during the course of many centuries, were captives of the Assyrians who had escaped to freedom on the coasts of Asia Minor and the isles of Greece. Therefore, the great epic of the Greeks may be expected to tell the story of events which happened in a land far away from Greece, and evidence of this is yielded by the names and achievements of the heroes who fought under the walls of Troy. The tale of the siege of Troy as sung by Homer in the 'Iliad' will yield indeed some striking coincidences if treated as a Western version of the capture of Jericho by Joshua, and the fight for Kurukshetra of Hindu epic story."[15]

Hindu Sky-God in Greece.—Mrs. Nuttal exploring the subject of Pole Star worship and giving an interesting survey as to how Hindu names of stars were adopted in Greece, states that the Hindu god Akshivan, the driver of the Axle (Aksha), was adopted in Greece as Ixion, whose well-known wheel was merely the circling course of this constellation.

Mrs. Nuttal quotes : Iwan Mueller's monumental "Alterthumswissenschaft" (IV Handbuch der Griechische Alterthume.):

"The historical inhabitants of Attica[16] belonged to the Ionic race and claimed to be autochthonous. . . They were grouped into

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[15]The Centre of Ancient Civilisation, p. 237.

[16]Pococke says they came from Attoc (Punjab) in North India.

four tribes : the Geleontes, Argadeis, Aigikoreis and Hopletes. The existence of these four tribes is usually connected with the territorial division of Attica into four parts and their names are supposed to have been derived from the location and occupation of each tribe. The Geleontæ—the shining ones, are said to have formed the priestly caste and to have lived in Pedion. The Argadei were the agriculturists and were situated in the plain of Thriasis. The Aigikoræi or goat-herds were assigned to Diakria. Authorities still disagree about the habitation of the Hopletes, 'the armed ones.' The interpretation of these names is still open to doubt. . .

"The political unity of Attica was centred in the plain of Cephisos, which was the kernel of the country. In the lower part of the plain, about a mile from the sea, situated on a plateau, and crowning a high rocky elevation, lay the ancient fortress Cekropia, the residence of Cecrops and Erechtheus, the mythical, earth-born forefathers of the Athenians. At the foot of the fortress, a lower town gradually grew up and spread itself towards the south. This primitive Athens originally formed only the nucleus of a small kingdom situated in the plains and surrounded by enemies. . . "

Mrs. Nuttal adds : "The foregoing suffices to establish that, in remotest antiquity, Attica was divided into four territorial divisions, with a central seat of government, the capital, which formed the fifth division. The inhabitants of the four regions constituted four tribes, each under its own chieftain. Each tribe became identified with a different occupation and ultimately constituted castes which remained associated with their place of residence."[17]

Krishna's brother in Greece.—Hindus are much indebted to Colonel Tod, Professor Wilson and Pococke for their laborious researches to prove that Greece, Persia, etc., were once under the sway of Rajput rulers. Pococke who devoted his life to the study of this romance of the Rajputs definitely proves the fact that Hindus ruled Greece and that Greece abounds with legends of Mahabharata and Hindu names. I give only a few extracts on the subject and those interested in a detailed survey are referred to 'India in Greece.'

Pococke says that the Greek Apollo was a Pandava. He adds, "Baldeva, elder brother of Krishna, who was supposed to have perished in crossing the Himalayas, succeeded ultimately in reaching Greece, where his renown became great."

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[17]Nuttal, Peabody Museum Papers, Vol. II. p. 454.
India in Greece, p. 299.

Pandava Rulers of Greece.[18]—Pococke declares emphatically: "*The whole of the geographical evidences, already contemplated in Hellas (Greece), demonstrate the correctness of these views. The very title of Apollo marks him, both a Pandava and as a Hya chief, and a Yadu Lord. He is emphatically Koontius (Kynthius) Apollo, that is, the son of Koonti, the wife of Pandu, the mother of the three elder Pandava Princes.*" Again :

"*The accounts gathered by Megasthenes, which are adopted by Arrian and Pliny, of the customs of this country, and its traditional history are obviously to be traced to Indian sources, and are connected with the history of the Pandavas.*

"*It was the only Indian country governed by queens, they observe. We have a Stri Rajyam, or feminine government, frequently noticed in the West, but this lay to the East. The notion seems really to have originated in a practice prevailing still throughout the Himalayas, and of an antiquity prior to the marriage of the five Pandava brethren to Draupadi; Yudhishthir observing, in answer to the objection urged by her father, Drupada, that they only follow, in this Polyandrian marriage, the path trod by other princes.*

"Arrian says the Pandaean region was denominated after Pandaea, the daughter of Hercules, it being the country in which she was born, and which he governed, but he does not indicate its locality, beyond the remark that Hercules was particularly venerated by the Suraseni, the people on the Jobares, whose chief cities were Methora and Kleisobora, these being, in fact, the Surasenas, on the Yamuna, one of whose capital cities was Mathura, and we might consequently suppose he meant by the Pandaea region, the country along the western bank of the Yamuna."[19]

Pococke concludes :

"*It has now been seen, both from Hindu and classical sources, as well as distinctly marked by geographical nomenclature, that the Cecroo-Pas, or Cooc'roo-Chiefs, the Bharata Clans, and the Pandavas rule in Athens; that they came from the Attock, and the vicinity of Kashmir, where they have been always placed by the best Hindoo authorities. The Bharatas have also been shown as the Protians. In the immediate vicinity of their fellow emigrants, the Cassiopaei, or people of Kashmir and in the immediate vicinity of the Cec'ross,*

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[18] Pococke, P. 332.

[19] 1. Prof. Wilson.

under the name Cicuros[20], *where also has been pointed out Pandosia, or the town of Pandoo.*"[21]

Lakshman and Lacmon.—The heroes of the two Hindu Epics, Mahabharata and Ramayana, have left their traces in Greece. According to Pococke :

"Both Lacmon and Lughman are corrupt forms of Lakshman. Lakshman was the half brother and faithful companion of Ramachandra,[22] and the settlement of the tribe that takes its name from his son is distinctly seen in the mountains Cana-lovii, 'Gane-Lova,'[23] or the 'Tribe of Lova.' "[24]

Colonisation of Persia.—Pococke gives the following story of Hindu colonisation of Persia and Greece.[25]

"The Parasoos, the people of Parasoo-Rama, those warriors of the Axe,[26] have penetrated into and given a name to Persia; they are the people of Bharata;[27] and to the principal stream that pours its waters into the Persian Gulf, they have given the name of Eu-Bh'rat-es (Eu-Ph'rat-es) 'The Bh'rat-Chief.

"Near the embrochure of the 'Great Bharata,' or 'Euphrates,' are a people called the Elumaei; they are the powerful tribe from the y' Elum, or 'Hydaspes' of the Greeks; who, unfortunately for history, were content to give foreign names without a translation, and to write these names very incorrectly. The Elumaei were a race of Rajpoot equestrian warriors, on the 'Hyd-asp-es,' *i.e.* 'the river of the Horse-chiefs,[28] who dwelt in the vicinity of the Ace-sin-es, the chiefs of the waters of the Indus.[29] As usual, we find these Kshetriyas, or warriors, in juxtaposition with the Brahminical caste, who are styled Chal-Daeans,[30] that is, the tribe of Devas, or Brahmins, whose original starting-point is distinctly shown to have been 'Shin-ar,'[31] the country of 'The people of the Indus.'

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[20]Cichyros.

[21]Pococke, India in Greece, p. 336.

[22]Wilson's Sans. Lex., s.v.

[23]Ganga, a tribe.

[24]Pococke, India in Greece, pp. 92, 93.

[25]Pococke, India in Greece, pp. 45—47.

[26]Parasoo, the Axe.

[27]Bharata, the name of India.

[28]Hyd-asp-es (Odd, water; asp, a horse; es, a chief.)

[29]Aces, water; Sin, the Indus; es, a chief.

[30]Chal-Daca (Kul, tribe, and Deva, a god or Brahmin). —See Append., Rule 6, 7.

[31]Properly Sin-war.

"But that an emigration also took place from Indian districts still more easterly is evident; for the 'Bopalan,' or 'people of Bopal,'[32] built the vast city, which the Greeks strangely called 'Babulon,'[33] while it is equally clear that a settlement—I will not enter into its date, though even that I believe might be satisfactorily established—was made in the country by the people of Bhagulpoor and its neighbourhood. These colonists may be seen grouped along the southern banks of the Euphrates, they are called singularly enough 'Anco-bar-i-tis,' that is, 'Anga-poor-i-des,' the country of Anga-poor. 'Anga' is that district which, in classical Hindu writings, includes Bengal proper and Bhagulpoor.[34] To the south of Anco-bar-i-tis, the reader will observe the city of Perisa-bora, a singular euphonic Greek commutation for Parasoo-poor, the city of Parasoo. Nor does that grand emporium, Benares, remain unrepresented in the land of the Parasoos; its inhabitants are distinctly seen near the banks of the Tigris, as 'Kossaei,' that is, the people of Kashi, the classical name for Benares.[35]

"The ancient map of Persia, Colchis, and Armenia, is absolutely full of the most distinct and startling evidences of Indian colonisation, and what is more astonishing, practically evinces, in the most powerful manner, the truth of several main points in the two great Indian poems, the Ramayana and the Mahabharata. The whole map is positively nothing less than a journal of emigration on the most gigantic scale."

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[32]Bhoopalan, people of Bhopal in Malwa: Bopaul forms the exact boundary of the old Hindoo province of Malwa, lat. 23° 77, long. 77° 30 E., 100 miles from Ougein.

[33]"And it came to pass as they journeyed from the east that they found a plain in the land of Shinar, and they dwelt there." Gen. xi. 2.

[34]Wilson, Sansc. Lex. "Anga." "Bhagulpoor" (Boglipoor) is a district in the province of Bihar, situated between the 24th and 26th degrees of north latitude, occupying the south-eastern corner of that province, together with a small section from Bengal."—Hamilton's E. Ind. Gazette.

[35]Benares (Sansc. Varanashi, from the two streams, Vara and Nashi) stands on the convex side of the curve which the Ganges here forms, in lat. 25° 30 N.m long. 83° I'E. It is one of the holy cities of India, and was anciently named Kashi, or the splendid, which appellation it still retains. The country for ten miles round is considered sacred by the Hindoos. The Brahmins assert that Benares is no part of the terrestrial globe, but that it stands upon the points of Siva's trident; as a proof of which they affirm that no earthquake is ever felt within its holy limits. This is a grand point of pilgrimage to the Hindoo population, and, as Hamilton observes, 'Some learned Hindoos relax so far as to admit the possible salvation of Englishmen, if they become firm believers in the Ganges, or die at Juggernauth; and they even name an Englishman who went straight to heaven from Benares. But it appears that he had also left money for the construction of a temple.' —Hamilton, E. I. Gazette, vol. i, p. 170.

Hindu Philosophy in Egypt.—Egyptians believed in the Hindu doctrine of transmigration of the soul according to *Papyrus Anana*. This is one of the most beautiful Egyptian writings that I have come across, says Churchward : Anana was chief scribe and king's companion to the gentle Seti II about 1320 B.C. I quote excerpts from this document :

"Behold! is it not written in this roll? Read, ye who shall find in the days unborn, if your gods have given you the skill. Read, O children of the future, and learn the secrets of the past, which to you is so far away, and yet in truth so near.

"Men do not live once only and then depart hence forever; they live many times in many places, though not always in this world. That between each life there is a veil of darkness.

"Our religion teaches us that we live on eternally. Now eternity having no end, can have had no beginning—it is a circle; therefore, if one be true, namely, that we live on forever, it would seem that the other must be true also: namely, that we have always lived.

"To men's eyes God has many faces, and each one swears that the one he sees is the only true God. Yet they are all wrong, for all are true.[36]

"All gods send their gift of love upon this earth, without which it would cease to be. My faith teaches me more clearly perhaps than yours that life does not end with death, and therefore that love, being life's soul, must endure while it endures.

"The strength of the invisible tie will bind two souls together long after the world is dead.

"The spirits or souls of one incarnation possibly may meet again in another incarnation, and may be drawn together as if by a magnet but for what cause neither knows.

"Man comes into being many times, yet knows nothing of his past lives; except occasionally some daydream or a thought carries him back to some circumstance of a previous incarnation." . . .

Who can deny that every word of the above sermon is saturated with the Hindu doctrine of transmigration of the soul and proves that the soul is immortal and it has not to wait in grave-yards for the advent of God's son?

Nile in the Puranas.—It is not so well known that Egypt was linked to India in the past, that the Puranas have a full description

[36]Colonel Churchward in 'the Symbols of Mu'.

of the country and of the source of the Nile which was variously called Nila, Kali, Krishna, all having the same meaning of dark blue. The Puranas say : "The celebrated and holy river takes rise from the lake Amara in the region of the Holy-Land of the Soma-Giri, or the Mountains of the Moon." When the source of the Nile was discovered, or rediscovered in 1860, the explorer had with him a map of the region drawn from Puranic description, and he records in his Journal that he found the lake which he called Victoria Nyanza, still called by the natives "Lake *Amara*—the Lake of Immortality or the Lake of the Gods," and the mountains round about still called in the native tongue, "Mountains of the Moon." It is significant that the Lotus is the sacred and royal flower of both Egypt and India, that the ancient name of the Egyptian Horus the Deliverer, is Hari, meaning "He who steals our sins." A study of the religious symbolism of the two countries gives overwhelming evidence of this very ancient link between the two lands, and a study of Indian thought would afford many a valuable clue to Egyptologists.

Hindu Mythology in Egypt.—Egyptian Mythology and Hindu Mythology have the same origin according to 'Hindu Mythology' by Wilkin. He writes :—

"The early religion of the Egyptians was, no doubt, as well as that of the Hindus, the worship of a supreme and only God, the creator of the universe, which was exchanged for what they considered the symbol of his power and majesty, the sun. This symbol they subsequently personified and worshipped, and endowed with the divine attributes of a deity, possessing, at the same time, the sensual appetites of humanity. Thus, another personification was necessarily introduced and worshipped as the goddess, or female nature, from whom, by the fecundizing power of the solar orb, everything possessing either animal or vegetable life was produced. This caused a third personified deity, typical of the essence of the power and energy of both. Thus Osiris, the great emblem of the solar body; Isis, the symbol of ether, 'the natural parent and spirit of the universe, comprehending and pervading the whole creation;' and Orus or Horus, the symbol of light (usually described as a winged boy standing between Osiris and Isis), are the three great deities of the Egyptian mythology, who have radiated, like the Hindu triad, into a multiplicity of forms and names, either as their various attributes were displayed, or according to the motions of the two great luminaries, of which Osiris, and Isis (in one of her forms) were the personified representations. Plutarch makes Osiris to signify 'the active principle or the most holy Being; Isis, the wisdom or rule of his

operation; Orus, the first production of his power, the model or plan by which he produced everything or the archetype of the world.'

"The attributes of Osiris, under his several forms, correspond with those of Jupiter, Sol, Bacchus, Pluto, Oceanus, &c. He will accordingly assimilate with Siva in his majestic and vindictive characters, as well as with Yama, with Indra, Rama and Varuna.

"The goddess Isis (called also Isha, the woman) is termed the mother of the gods, and like the Hindu Parvati (Bhavani or Durga), the goddess of a thousand names. The Greek and Roman writers make her the same as Juno, Minerva, Diana, Proserpine, Venus, Ceres, Hecate, &c., &c. She thus corresponds with the three great Shaktis of the Hindu triad. As the unarmed Minerva, she is the goddess Saraswati; as Ceres and Venus, she is the Hindu Lakshmi, the goddess of fecundity and beauty; as the Olympian Juno, she is the mountain-born goddess; as Vesta or Cybele, she is Bhavani; as Bellon, Durga, and as Hecate and Proserpine, the terrific and sanguinary Kali, under her numerous vindictive and destructive forms.

"Orus or Horus, is the emblem of light, whose parent is the solar orb. He is thus the son of Osiris; and, as light, flows through all ether or spaces of Isis. He is the Roman Cupid; and, as such may be compared with the beauteous Kamadev, the Hindu god of love.

"The striking similarity between almost every part of the heathen and Hindu mythologies, will scarcely leave room to doubt that the origin of both was derived from the same source. Among the numerous instances of analogy, the wars of the Devas and Daityas of the Hindus, and of the gods and giants of the heathens, will perhaps not be the least remarkable. The charmed instruments of war: the hydra-headed and many-handed monsters; the enormous mountains and missiles of the stoutest trees which were used in battle by the one, were equally familiar to the other. The heathen gods were driven from the heavens by the giants, and obliged to seek shelter in Egypt. The Hindu deities were frequently compelled by the Daityas to abandon Swarga, and wandered about the earth like common beggars. Vishnu was taken prisoner, and his heavenly hosts defeated, by Jalandhara, whom he afterwards subdued. Jupiter also was captured, and the heathen gods put to the rout by Typhon, who was also, like Jalandhara, finally overcome. In all these battles, Pallas and Durga, in their respective mythologies, acted distinguished parts.

"The Typhon above-mentioned is described as the brother of Osiris, whom he dethroned and murdered, by shutting him up in a chest and throwing him into the Nile. Isis found the body and

buried it; but Typhon having discovered it, cut it into many pieces, which he scattered abroad. Isis went in search of the different parts, which, as she found them, she caused to be interred. In the places where the parts were buried, magnificent temples were afterwards erected. This corresponds with Siva having commemorated the spots where the fifty-one pieces of Suti's body had fallen, by ordaining that they should become places of distinguished worship."[37]

Hindu Gods in the Pacific.—That the Hindu religion and culture had its sway from Sindh to Scandinavia and from Burma to Mexico and Peru, can be proved from hundreds of immortal traces some of which have been dealt with in the present work. Bali, Java, Sumatra, Siam, Indo-China, Japan and Hawaii Islands received a full doze of Hindu religion and culture. Japan still treasures hundreds of Hindu gods and so do Indo-China and Bali. The detailed story of Hindu influences in this part of the world will be given in my forthcoming book "Hinduism in Japan", which will include dozens of photographs of Hindu gods enshrined in Japan. Nowhere, not even in India, the Hindu gods are so comfortably installed as in Japan. There is one temple of thousand gods and in another ten thousand tiny gods are housed.

Hindu Island of Bali.—That Bali is still a Hindu country is proved from recent accounts of Hindu and European visitors. Excerpts from Sir T. S. Raffles' account in 'Hindu Mythology' throw valuable light on the subject. He writes :

"Whatever, at former periods, may have been the extent and influence of the Hindu religion, Bali is now the only island in the eastern seas, in which that religion is still prevailing as the national and established religion of the country.

"That high spirit of enterprize which burst the bounds of the extensive confines of India, like the dove from the ark, rested its weary wing for a while in Java, till driven from thence it sought a refuge in Bali, where even amongst the rudest and most untutored of savages it found an asylum. The four grand divisions of the Hindus are here acknowledged.

"The bodies of deceased persons are invariably burnt, and the wives and concubines of the higher classes perform the sacrifice of Suttee. A few days previous to my landing on Bali, nineteen young women, the wives and concubines of a younger rajah, who was lately put to death, sacrificed themselves in this manner."[38]

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[37] Wilkin, Hindu Mythology, pp. 255—57.

[38] Sir T. S. Raffles.

Brahma in Bali.—"The Balinese acknowledge (says Mr. Medhurst in the Transactions of the London Missionary Society) Brahma as the Supreme, whom they suppose to be the god of fire. Next to him they rank Vishnu, who is said to preside over rivers and waters; and thirdly, Segara, the god of the sea. They also speak of Rama, who sprung from an island at the confluence of the Jumna and the Ganges, and we distinctly recognize in their temples an image of Ganesha, with an elephant's head; and one of Durga standing on a bull. They have great veneration for the cow,—not eating its flesh nor wearing its skin, nor doing anything to the injury of that animal. We observed, also, an image of a cow in one of their sacred enclosures, which seemed to be put there as an object of worship.

"Their temples were numerous, but small and common in their architecture. Outside of some of them stood the large images usually discovered in the porches of the Hindu temples. The principal priests were called Brahmanas; those of inferior rank Idas. They wore the Brahminical cord."

Indian Ships Abroad.—Hewitt says that the Hindu merchants travelled to far off lands carrying Indian raw materials and manufactures and spread Hindu culture in those parts. He observes :

"These people, who united with the maritime tribes, who had from the days of the first seafaring migrations in the epoch of the Pleiades year dwelt on the Indian coasts and rowed their boats on the Indian Ocean, had learnt the arts of weaving and dyeing, and had become, owing to increase of population and prosperity, inland commercial dealers in the goods they manufactured. And when the maritime trade of this period began they who were weavers of cotton began to export it. It was first obtained from the Simul cotton-tree (Bombox heptaphylla), sacred to the Ashvins and offerers of human sacrifices, and afterwards from the cotton plant Karpasa, introduced by the Kaurs and Kurmis, which was so exclusively cultivated throughout the region of the black cotton soil of Western India as to give to Saurashtra (Gujerat), the kingdom of the trading Saus, the name of Karpasika, by which it is known in the Mahabharata.[39] It was their ships which brought to the Persian Gulf the cotton cloth called in the earliest Babylonian documents Sipat Kuri, or cloth of the land of Kur, the home of the Kauravya Kaurs, and also Sindhu, the ancient form of Hindu and India. . . as the land of the Babylonian horned moon-god Sin or Sing, the Sadin of the Old Testament and the Sindon of the Greeks.[40]

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[39]Mahabharata Sabha (Dyuta) Parva, p. 141.

[40]Sayce, Hibbert Lectures for 1887, lect. ii. p. 138.

"But their ships took thither not only cotton, rice, gold, silver and spices, among which cinnamon is mentioned by Herodotus III as one of the articles of Phoenician trade, but also ship-building timber and ships for sale and hire. It was only the wooded western coasts of India, on which teak grows near the sea, that could supply timber for building ships to the people of the treeless coasts of Baluchistan, Persia, North-west Africa and Arabia, where the lands near the sea are either entirely barren of timber or grow only the Mimosa nilotica or Gum Arabic, the Boswellia Carterii or Frankincense tree, the palm, the Ithel or larch, the sycamore, chestnut and several other soft-wood trees.[41] From these only small dug-outs hollowed out of palm-trees could be made, and in the Persian Gulf the only native boats were skiffs called Kufa, made of skins covering a timber frame-work.

"It is hence absolutely certain that the ships spoken of in the elaborate inscriptions at Girsu or Lagash describing the trade of the Euphratean delta, were either brought thither from India, or, as the modern Arab ships still are, built of Indian teak, called in the inscriptions Ghalaka, and said to be used for the beams of the temple of Gudia, and to have been brought from Gu-bi-in-ki, the land of Kur. It was Indian ships that brought from Magana or Sinai the diorite (dagkal) of which Gud-ia's statue, on which the inscriptions are engraved, was made, as well as the alabaster from Tidanum, the mountains of the West, the gold from Kur-mi-luk-ka in the South-west, which was certainly in India, and the Usha wood frankincense, the product of a tree called Gish-kal, the mighty (kal) tree (gish), which was to the Egyptians the most precious product they brought from southern Arabia, the land of Punt.[42] These inscriptions must have been engraved in the Bronze Age, as they speak of copper (urrud), and tin (anna)."

Rama in Different Lands.—"These Indian merchant traders established themselves on the Persian Gulf as the Kushite worshippers of the god they called Pate, the lord, the Indian Praja-pati (Orion)[43] and were the sons of the Indian god Rama of the cycle-year, who became the Babylonian god Ramaun, the exalted one, the Akkadian Mermer or very glorious god[44], the Rama Hvashtra, the hissing or stormy Rama of the Zendavesta, who is invoked in the Ram Y-asht, and the god worshipped in Damascus as Hadad Rimmon, the god of the Pomegranate (rimmon) sacred to the sun-god called by Hesychius Ramas, the Highest God.

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[41] Palgrave, Encyclopaedia Britannica, ninth edition, Vol. ii. p. 236; Stanley Sinai and Palestine, p. 18—24.

[42] Hewitt, Ruling Races of Prehistoric Times, essay iii. pp. 280—284.

[43] Sayce, Hibbert Lectures for 1887, lect. ii. p. 114, note 1.

[44] Ibid., lect. iii. pp. 202—203.

"He was adopted by the Semites as Ab-ram, the father Ram, the parent-god of their race, who was originally the pillar-sun-god Rai or Ra. The head-quarters of these people in the Persian Gulf were the islands of Turos, called after the Tur-vasu Turanian father Tyr, the god of the national tower, the hall of the national assembly, the dwelling-place of the gods, which was the Celtic Caer Sidi, the revolving tower of the island floating on the southern mother-sea; also Arad and Bahrein, the site of the modern pearl fishery called by the Akkadians Dil-mun, god's (dil) island.[45] It was thence that they emigrated by the Euphrates route to the Mediterranean as the Phoenicians of Tyre and Sidon and Byblos, whose god was Sakko, the Indian Shukra."

Ruled Arabia and Cambodia.—These Hindu traders established colonies not only in Persia, Arabia and Cambodia, Indo-China, etc., but also in Mexico, as mentioned in the first chapter. The story of Hindu rule in Cambodia is too well-known. About the Hindu rule in Arabia and Mesopotamia, Hewitt gives a very elaborate account in "Ruling Races of Prehistoric Times," Vol. II.

Cosmical and Religious Conceptions.—It is interesting to note that the cosmical and religious conceptions of the Hindus and ancient Americans, whether in Central America or South America, bear close similarity:

Mrs. Nuttal, who has made a close survey of the subject, writes :

"Many of my readers will doubtless be inclined to explain the identity of cosmical and religious conceptions, social organization, and architectural plans shown to have existed in the past between the inhabitants of both hemispheres, as the result of independent evolution, dating from the period when primitive man, emerging from savagery, was driven southward from circumpolar regions, carrying with him a set of indelible impressions which, under the influence of constant pole-star worship, sooner or later developed and brought forth identical or analogous results.

"Those who hold this view may perhaps go so far as to consider the possibility that, before drifting asunder, the human race had already discovered, for instance, the art of fire-making and of working in stone, had adopted the sign of the cross as a year-register, and evolved an archaic form of social organization. To many this view may furnish a satisfactory explanation of the universal spread of identical ideas and the differentiation of their subsequently independent evolution.

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[45] Theophrastus, De. Caus, plant, ii, 4, 5, 5; Strabo, xvi, p. 766; Maspero, Historice ancienne des Penples de to orient. p. 148.

"On the other hand, another class of readers may prefer to think that, while both hemispheres may have originally been populated by branches of the same race, at an extremely low stage of intellectual development, civilisation and a plan of social organisation may have developed and been formulated sooner in one locality than in another, owing to more favourable conditions and thence have been spread to both continents by a race, more intelligent and enterprising than others, who became the intermediaries of ancient civilisation.

"The great problem of the origin of American peoples lies far beyond the scope of the present work and its final solution can only be obtained at some future day by the joint co-operation of Americanists and Orientalists. On the other hand, certain incontrovertible facts which throw light upon the question of prehistoric contact have been coming under my observation during my prolonged course of study and the presentation of these may advance knowledge by acting as a stimulus to discussion, inquiry and research by learned specialists.

"For ready reference she submits a tabulated record of the widely sundered countries in which are found, applied to the governmental scheme, the same cosmical divisions, respectively consisting of four, seven and thirteen parts, the group being invariably associated with the idea of an all-embracing One, constituting the Four in One, Seven in One and Thirteen in One." Those interested in the further study of the subject are referred to Peabody Museum Papers, Vol. II.

India, the Common Source.—That India was the common source of culture that spread in far off lands as China, Mexico, etc., is the opinion of Mrs. Nuttal. She says :

"Further investigation may, perhaps, prove that 'the powerful mental ferment' alluded to by Huxley, as spreading between the eighth and ninth centuries B.C., over the whole of the area comprised between the Aegean and North Hindustan, was caused by the growth and diffusion of plans of ideal states, which would naturally suggest and lead to the formation of bands of enthusiasts, who would set out in search of districts where they could carry out their principles and ideals.

"*Personally, I am strongly inclined to assign the origin of the Chinese and Mexican schemes, which are identical in principle, to the same source, and to believe that they were carried, at different periods, by seafarers and colonists, animated by the same purpose.* Favourably established in distant regions, both grew and flourished during centuries, constituting analogous examples of an immense, submissive, native population living under a highly perfected, artificial, numerical scheme of religious government, preserved intact and enforced

by a ruling caste, who possessed superior knowledge and claimed divine descent."[46]

China Indebted to India.—Some historians describe China's as the oldest civilisation, but the imprints of Indian civilisation on China can be traced even today. Chinese students came to study Indian culture in our great universities and the Chinese themselves are always proud of their debt to India. Mrs. Nuttal also agrees with this view when she says that "China derived her culture from India, the country where the Swastika abounds."

The story of the romance of the Hindu civilisation is continued in the second part of this chapter.

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[46]The same Hindu theory about the Brahmins & Surya-Vanshi Rajputs.

CHAPTER II

INDIA THE MOTHER

Part II

CULTURAL & RELIGIOUS TIES

HINDU YUGAS IN AMERICA
STORY OF FOUR EPOCHS
HINDU THEORY OF WORLD'S END & REBIRTH
IMAGE OF THE GREAT PLAN
VARNASHRAMA IN AMERICA
THE CASTELESS TRIBES
NO THIEVES AND LIARS
SHIVA LINGA IN SOUTH AMERICA
PYRAMIDS IN INDIA & MEXICO
WHY THEY BUILT PYRAMIDS
NOT EGYPTIAN IN ORIGIN
HINDU CEREMONIALS DURING ECLIPSES
VEDIC CEREMONIALS IN MEXICO
THE SACRED FIRE
HINDU MARRIAGE CUSTOMS
SANSKRIT—THE MOTHER
HINDU ORIGIN OF STAR WORSHIP
WORSHIP OF POLAR STAR
AMERICAN INDIANS & THE POLE STAR
HINDU DANCES IN AMERICA
FLYING GAME OF ASTECS
ITS HINDU ORIGIN PROVED
JAIN RITUALS IN AMERICA
DANCING FOR WORSHIP
DRAVIDIAN DANCES IN AMERICA
HINDU ORIGIN OF CREMATION
COLOUR SCHEME IN TEMPLES
TEMPLES WERE ROUND
MOUNTAIN WORSHIP
WORSHIP OF EARTH MOTHER
SYSTEM OF NUMERAL WRITING
ROMANTIC PERIOD
CARP WORSHIP IN AMERICA
SOMA YAGNA SACRIFICE IN AMERICA
HINDU 'AMRITA' IN AMERICA
INDIAN SEAL ON AMERICA

A VEDIC CEREMONIAL IN AMERICA.

The ceremony of slaying the Hindu Year-god (Bird Shyena-Cloud-Bird of the Rig Veda), with Rudra's arrow was observed in America.
For detailed story read Hewitt's Primitive Traditional History.

Courtesy - Hewitt, Primitive Traditional History.

The Astec Calendar.

Photo National Museum Mexico.

CHAPTER II

INDIA THE MOTHER

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CULTURAL & RELIGIOUS TIES

"The doctrine of the World's Ages (from Hindu Yugas) was imported into Pre-Columbian America. . . The Mexican sequence is identical with the Hindus. . . The essential fact remains that they were derived from a common source. . . It would be ridiculous to assert that such a strange doctrine was of spontaneous origin in different parts of the Old and New Worlds."—Mackenzie, Myths of Pre-Columbian America.

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The Incas (South America) used to beat drums and shouted prayers at the eclipse of the moon to aid the moon in her trouble.

*   *   *   *   *

Bengali ceremonial of Charak Puja is observed in Mexico, North America and South America.

*   *   *   *   *

The ancient Mexican Pyramid temples were similar to Pyramid temples of India, the home of Pyramids.

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The Aryan Soma Sacrifice is still performed by American Indians.—Hewitt.

From remote antiquity the American continent and its inhabitants were known to the adventurous Hindu colonists, traders, gold and silversmiths, religious preachers and messengers of culture, who were responsible for the spread of similar forms of cult, civilisation and religious philosophies whose immortal imprints have been discovered all over the vast continent of America.

Central America (Mexico) was admittedly the cradle of civilisation in the New World and it is there that we find the innumerable imprints of Hindu culture and religious philosophies, but enough evidence on the subject is available in far off Peru and North America.

The belief in the eternity of the soul and the transmigration of the soul prevailed all over the continent.

Huge temples with costly images of gods existed everywhere. Priests wielded supreme influence like the Brahmins of India. Hindu gods, such as Indra (the rain-god), Ganesha (the elephant-headed god), Shiva Linga and Yama (the god of death and justice) and numerous serpent gods (Nagas of India) were worshipped (and are worshipped in some areas) on the whole continent. This was the work of the Hindu pioneers who visited the American continent centuries before Europe had come out of the woods. I will prove the theory by furnishing detailed information about the lasting cultural imprints left on the vast continent of America by Hindu culture.

Hindu Yugas (Epochs) in America.—The Hindu doctrine of the ages is still preserved in the immortal stone monolith, popularly known as Astec Calendar (photograph on opposite page) I should call it the foundation stone of Hindu culture in America. I can prophesy that in the near future this Calendar will prove the most helpful key to the solution of the problem of Hindu civilisation in America and it will be recognised that the Astecs were Hindus. That the Astecs, the last civilised ruling race in Mexico, believed in the Hindu theory of four Yugas is proved by the interesting description of this Astec Calendar by Hyatt-Verrill, Mackenzie and Mrs. Nuttal. Hyatt Verrill says :

"The Astecs believed in eternity as regards the soul, but with eons or epochs (Yugas), each of which was dependent on the Sun. At the close of every four 'Suns' (Epochs), the world was supposed to meet with disaster; the exact nature of each being foretold and recorded.

"Nothing could have a more remarkable and interesting story than the famous Astec calendar-stone. This remarkable piece of stone-carving is in the form of an immense disk twelve feet in diameter and weighing over twenty tons. It was cut from a single block of black porphyry and was completed between the years 1487 and 1499 A.D., if the date upon it has been correctly interpreted. It was originally placed in the great temple at Mexico City, but was thrown down by the Spaniards under Cortes and was completely buried beneath the debris and ruins of the Astecs buildings. In 1560 it was re-discovered, but the bishop, fearing the influence of its presence upon the Indians, ordered it to be re-interred. For more than two centuries it remained buried and completely forgotten and lost to the world until in 1790, when, excavating in the Plaza Mayor, workmen once more brought the marvellous stone to light. It was

then built into the facade of the Cathedral where it remained until 1885, when it was removed and placed in the Museo National where it still remains.

"Although ordinarily referred to as a calendar, this elaborately carved stone disk is in reality a calendar, an Astec history of the world, a prophecy and a record of Astec myths. The sculptured figures, which at first sight appear complicated, confusing and largely ornamental, consist in reality of symbols and glyphs arranged about the central figure of Tonatiuh, the sun-god, with the symbol Olin, a day sign signifying an earthquake. The historical portion is divided into five suns or ages, four of the past and one of the present. The present age or period is dominated by the existing sun symbol, Olin-Tonatiuh, because the earth (according to the Astec prophecy) is destined to be destroyed by an earthquake. Arranged about the symbol Olin are the four past suns or cycles, each enclosed in a rectangle and designed to be read from right to left. The first of these symbols is Ocelotl, or the jaguar; the next Ehecatl, or the wind; the third Quiahuitl, or fire-rain, and the last Atl, or water.

"The interpretation of these is that the first sun or age was destroyed by a jaguar, the second cycle or sun was destroyed by a hurricane, the third by a rain of fire, and the fourth by a flood. Each time, according to the symbols, one human couple escaped destruction and lived to re-populate the earth. At the top of the stone beneath the tails of two reptiles is the symbol for '13-Acatl' or reed, indicating that the present or fifth sun began or appeared in that year. Another symbol indicates that the present sun will end with the promised destructive earthquake on the day 'Oli-4.' This date smybol is followed by three hieroglyphs indicating the points of the compass. Next in order, outside the historical portion of the stone, are the twenty Astec day signs or symbols, (photo in Chapter 8) while surrounding all are two reptilian monsters meeting face to face and with their tails at the top of the stone. These are the Turquoise-snakes or Xiuhcoatl and are symbols of fire and water. In the mouth of each is a human head representing the fire-god, Xiuhtecutli, while on the sides of the stone are sculptured representations of the Obsidian Butterfly, Itzapapalotl."[47]

Story of Four Ages.—The following account by Mackenzie of Hindu Yugas and their identity with the Mexican doctrine will be read with interest. He says :—

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[47]Old Civilisations of the New World.

"The colours of the four Indian Ages, called 'Yugas', are: 1. white, 2. red, 3. yellow, 4. black, and their names and lengths are as follows :—

Krita Yuga (Sat Yuga) ..	4,800	divine	years.
Treta Yuga ..	3,600	"	"
Dwapara Yuga ..	2,400	"	"
Kali Yuga ..	1,200	"	"
	12,000	"	"

"One year of mortals is equal to one day of the gods. The 12,000 divine years equal 4,320,000 years of mortals; each human year is made up of 360 days. A thousand of these periods of 4,320,000 years equals one day (Kalpa) of Brahma. A year of Brahma is composed of 360 Kalpas and he endures for 100 of these years.

"Krita Yuga (Perfect Age) was so named because there was but one religion, and all men were so saintly that they did not require to perform religious ceremonies. No work was necessary; all that men needed was obtained by the power of will. Narayana, the Universal Soul, was white. In the Treta Yuga sacrifices began; the World Soul was red and virtue lessened a quarter. In the Dwapara Yuga virtue lessened a half; the World Soul was yellow. In the Kali Yuga men turned to wickedness and degenerated; the World Soul was black. This was 'the Black or Iron Age,' according to the Mahabharata."

Hindu Yugas in China.—The doctrine of the World's Ages can be traced in China. It is embedded in the works of Lao Tze, the founder of Taoism, and of his follower Kwang Tze. "In the age of perfect virtue," wrote the latter, "men attached no value to wisdom.... They were upright and correct, without knowing that to be so was Righteousness; they loved one another without knowing that to be so was Benevolence; they were honest and leal-hearted without knowing that it was Loyalty; they fulfilled their engagements without knowing that to do so was Good Faith; in their simple movements they employed the services of one another, without thinking that they were conferring or receiving any gift. Therefore, their actions left no trace, and there was no record of their affairs."[48] [The reference is quite clearly to the first Indian Age, Krita Yuga (Sat Yuga)].

"The doctrine of the World's Ages was imported into pre-Columbian America. In Mexico these Ages were coloured, (1) White,

[48]Myths of China and Japan, Chapter xvi.

(2) Golden, (3) Red, and (4) Black. As in other countries 'golden' means 'yellow,' metal symbolism having been closely connected with colour symbolism. In the Japanese Ko-ji-ki yellow is the colour of gold, white of silver, red of copper or bronze, and black of iron. The following comparative table is of special interest:—

COLOURS OF THE MYTHICAL AGES.

Greek	.. Yellow, White, Red, Black.
Indian I	.. White, Red, Yellow, Black.
Indian II	.. White, Yellow, Red, Black.
Celtic	.. White, Red, Yellow, Black.
Mexican	.. White, Yellow, Red, Black.

"*The Mexican sequence is identical with Indian II. It may be noted that the White or Silver Age is the first and most perfect in Indian, Celtic, and Mexican:* Greece alone begins with the Yellow or Golden Age of Perfection. The following comparative table shows the lengths of the Indian and Mexican Ages:

Indian.	Mexican.
First Age, 4,800 years	4,800 years.
Second Age, 3,600 years	4,010 years.
Third Age, 2,400 years	4,801 years.
Fourth Age, 1,200 years	5,042 years of famine.

"*In both countries the First Age is of exactly the same duration. There were white, yellow, and red heavens in Mexico as in India. The Brahmanic Trinity, which in India was composed of Brahma, Vishnu, and Shiva, is found in Mexico too in association with the doctrine of the World's Ages.*" In the "Translation of the Explanation of the Mexican Paintings of the Codex Vaticanus," Kingsborough writes:

"Plate I. Homeyoco, which signifies the place in which exists the Creator of the Universe, or the First Cause, to whom they gave the other name of Hometeuli, which means the God of three-fold dignity, or three gods the same as Olomris; they call this place Zivenavichne-paniucha, and by another name Homeiocan, that is to say, the place of the Holy Trinity, who according to the opinion of many of their old men, begot, by their word, Cipatonal and a woman named Xumio; and these are the pair who existed before the deluge."

Mackenzie concludes:

"*The important fact remains that the Greek, Celtic, Indian and Mexican doctrines are essentially the same and have evidently been derived from a common source.* The Ages have their colours and, although the colour sequence differs slightly, the symbolic colours or metals are identical. *It would be ridiculous to assert that such a*

strange doctrine was of spontaneous origin in different parts of the Old and New Worlds.

"It has been noted that the duration of the First Age is the same in Mexico and India—namely 4,800 years. The Indian system gives the length of the four Yugas as 4,320,000 years of mortals which equal 12,000 divine years. That it is of Babylonian origin there can be no doubt. The Babylonians had ten ante-diluvian kings who were reputed to have reigned for vast periods, the total of which amounted to 120 saroi or 4,32,000 years. Multiplied by ten this total gives the Indian Mahayuga of 4,320,000 years. In Babylonia the measurements of time and space were arrived at by utilizing the numerals 10 and 6. The six parts of the body were multiplied by the ten fingers. This gave the basal 60, which multiplied by the two hands gave 120. In measuring the Zodiac the Babylonian mathematician fixed on 120 degrees. The Zodiac was at first divided into 30 moon chambers marked by 'Thirty Stars.' The chiefs of the 'Thirty' numbered twelve. Time was equalled with space and 12 by 30 gave 360 days for the year. In Babylonia, Egypt, India, and Mexico the year was one of 360 days, to which 5 godless or unlucky days were added, during which no laws obtained. That the Mexicans should have originated this system quite independently is difficult to believe.

"Another habit common to the New World and the Old was that of colouring the points of the compass and the four winds. In this connection, as in that of the doctrine of the coloured mythical ages, the habit is of more account than the actual details. It is important, in dealing with the question of culture drifting, to trace the habit; it is astonishing to find that the details come so close to agreement in far-separated countries. The Indian doctrine of the Ages was better preserved in Mexico than in China.[49]"

Image of the Great Plan.—Mrs. Nuttal gives the most scholarly interpretation of the 'Astec Calendar'.[50] She writes:

"The one great stride in advance that I think I have made is the recognition that the monolith is an image of the Great Plan or Scheme of Organization which has been expounded in the preceding pages and which permeated every branch of native thought.

"The monument represents the high-water mark reached in the evolution of a set of ideas, which were suggested to primitive men by

[49]Myths of Pre-Columbian America, pp. 65—71.
[50]Peabody Museum Papers, Vol. II, pp. 247-48.

long-continued observation of the phenomena of nature and by the momentous recognition of the

> 'Northern Star,
> Of whose true-fixed, and resting quality,
> There is no fellow in the firmament.
> The skies are painted with unnumber'd sparks,
> They are all fire, and every one doth shine;
> But ther's but one in all doth hold his place.[81]'

"This inscribed tablet, which constitutes one of the most important documents in the history of the human race, is clearly an image of the nocturnal heaven as it is of a vast terrestrial state which once existed in the valley of Mexico, and had been established as a reproduction upon earth of the harmonious order and fixed laws which apparently governed the heavens.

"The monument exposes these laws, the dominion of which probably extended throughout the American Continent, and still faintly survive in some existing aboriginal communities. It not only sets forth the organization of state government and the sub-division of the people into classes bearing a fixed relation to each other, but also serves as a chart of the territory of the State, its capital and its four provinces and minor topographical divisions. Finally, it reveals that the progress of time, the succession of days, years and epochs, *i.e.*, the Calendar, was conceived as a reproduction of the wheel of sinistral revolution described by the circumpolar constellations around Polaris. The Septentriones served as an indicator, composed of stars, the motive power of which emanated from the central luminary. This marked not only the march of time each night, but also the progress of the season by the four contrapositions apparent in the course of a year, if observed at a fixed hour of the night.

"The twenty familiar day and year signs of the native calendar are carved on a band which encircles the central figure on the stone. I am now in a position to prove satisfactorily that these signs were not merely calendaric, but that they equally designated four principal and 4×4—16 minor groups of stars and four chiefs and 4×4—16 minor tribal groups or divisions of men.

"Merely a few indications will suffice to prove how completely and unmistakably the symmetrical design on the monolith expounds the great plan which had impressed itself so deeply and indelibly upon the minds of the native philosophers and influenced all their thoughts and speculations.

[81] Shakespeare, Julius Caesar, II, 1, 60.

"The head and face in the middle of the monument conveys the idea of duality, being masked, *i.e.*, doubled-faced and bearing the number 2 carved on its forehead. It conveyed the conception of a divine power who ruled heaven and earth from a changeless and fixed centre in the heaven; expressed the dual government of the earth by twin-rulers who dwelt in a central capital. It typified light and the heaven itself with its two eyes; the sun and moon and darkness and the earth by the mouth; whilst the symbols for breath issuing from both nostrils and the tongue protruding from the mouth denoted the power of speech, which was so indissolubly connected with the idea of chieftainship by the Mexicans that a title for the chief was 'the Speaker.' The central head likewise denoted a 'complete count'—one man, and was expressive of a great era of time. . . .[12]"

Varnashrama in South America.—The Hindu caste system (caste is a Portuguese word and does not do justice to Varnashrama which was originally nothing but a system of division of labour, a sort of guild system) is the subject of much ridicule by western people today, but the original Varnashrama system was an admirable system based on ability and not on birth. The same system was implanted in many far off countries—Greece, Egypt, Japan and America.

Below is given the testimony of Mrs. Nuttal (based on the writings of Spanish scholars of four centuries ago) about the prosperous social system of the Hindus in South America under the Inca rulers whose rule extended 'for more than three thousand miles north and south and from the Pacific to beyond the Andes; an area of more than twelve hundred thousand (Lakhs) square miles, containing upward of twenty million people—the largest kingdom in the New World.' She writes:

"The inhabitants of each region were specially trained to render certain services or to excel in particular industries—by this means each tribe gradually became identified with its special industry or aptitude. The necessity that the supply of their produce should be constant and regular, must have necessitated the permanent maintenance of a fixed number of workers at each branch of industry, a fact which would give rise to rigid laws controlling the liberty of the individual, forcing children to adopt their parent's avocations and forbidding inter-marriages between persons of different provinces. As scattered mention is made of the following general classification of the male

[12]Those interested in fuller details will find them in Peabody Museum Papers, Vol. II.

population, I venture to note them as follows, provisionally:

	Nobility	Commoner
1.	lords	shepherds
2.	priests	hunters
3.	warriors	farmers
4.	civil governors	artificers

"The female population was doubtlessly sub-divided in an analogous manner, for it is expressly recorded that all marriageable girls were kept in four different houses. Those of the first class, qualified as the 'white virgins,' were dedicated to the service of the Creator, the Sun and the Inca (the ruler); the second were given in marriage to the nobility; the third class married the Curacas or civil governors, and the last were qualified as 'black,' and pertained to the lower classes.

"*Caste division was never lost sight of—indeed one Inca went so far as to order that all the people of the Below 'should flatten the heads of their children, so that they should be long and sloping from the front.'* Nowhere else in all the known history of the entire world, has there been such a complete and successful communistic society. Individuality and freedom of thought, life and action were all subservient to the community. From birth to death, the lives, actions, tasks, special status, homes, marriages of the people, and even the destinies of the offspring, were planned, regulated, ordered and carried out according to inexorable laws. Every individual, other than those of royal blood or the priesthood, was a mere cog in the mighty wheel of the empire, and every individual was a numbered, tagged unit of the whole. *At birth a man's or a woman's place in the scheme of things was ordained. At five years of age every child, male or female, was taken over by the government and reared and trained for the occupation, the position or the task to which his or her entire future life was to be devoted.* A man was forced to marry when he reached the age of twenty-four, and eighteen years was the age limit for spinsters. Once married, neither husband nor wife had any say as to the future of their children.

"If spinners were needed, the girls were trained as spinners; if soldiers were required, the boys were trained as soldiers. If an agricultural community required additional members, the requisite number of men and women were taken from some community where there was an excess of people and were transported to their new homes where they were forced to remain."

Antis Tribes.—The Incas had their casteless tribes in South America, exactly like the Antyaj (the lowest caste) people in India. They

called them 'Antis.' "The Macheyenga, an Arawakan tribe related to the Campa, occupy the territory along the middle course of the Urubamba River and its local tributaries. With other Campa tribes these Indians were in contact with the Inca east of the Andes, but were never absorbed by them. The Inca applied the term 'Antis' to all the tribes without distinction."[53]

No Thieves and Liars.—Here is another page recalling the golden days of Hindu culture.

"Law and order were rigidly enforced; there were penalties provided for every misdemeanour and crime, and many of these, judged by our standards, were far out of proportion to the offences.[54] *So strictly enforced were the Incan laws that Manicio Sierra, writing from Cuzco on September 25, 1589, declared that at the time of the conquest the Spaniards never found a thief, a liar nor a sluggard in the entire empire.* The most serious crime was blasphemy, directed at the sun, the priests or the Inca. For this the penalty was death, following the most fearful tortures. A Virgin of the Sun or any nun who violated her vows was buried alive, and the village where she belonged was utterly destroyed, together with many of its inhabitants. Murder and adultery were punishable by death or torture. Theft or dishonesty resulted in the culprit's being branded for life. Liars and scandal-mongers were flogged for the first offence, beaten with a club at the second, and had their tongues nailed to a board for the third. Incorrigibles were put to death, and petty offences were punished by floggings, or, in some cases, the offender was forced to carry a heavy stone wherever he went, the duration of the period varying with the seriousness of his offence."

Shiva Linga in South America.—That the Shiva Linga was worshipped in South America is proved beyond any doubt.

Mrs. Nuttal writes:—

"Salcamayhua records that the founder of the Peruvian Empire, Manco Capac, ordered the smiths to make a flat plate of fine gold of oval shape, which was set up as an image of the Creator. The Inca Mayta Capac, 'who despised all created things, including the sun and moon ordered his people to pay no honour to them,' caused the plate to be renewed which his 'great grandfather had put up, fixing it afresh in the place where it had been before.' He rebuilt the 'house of gold' and they say that he caused new things to be placed round the plate. The central figure on this plate consists of the oval image

[53]Peabody Museum Papers, pp. i, 16—18 Vol. X.

[54]How exactly does it tally with the description of the Hindus given by Chinese historians! C. L.

of the creator; close to its right are images designated by the test as representing the sun and morning star. To the left are the moon and the evening star. Above the oval and touching it, is a group of five stars forming a cross, with one star in the centre. Below it is a cross figure formed by lines uniting four stars, in this case, instead of being in the middle, the fifth star is attached to the lower edge of the oval, which is designated as 'the image of Viracocha Pacha-Yachachic, the teacher of the World.' "[55]

Pyramids in India and Mexico.—Some ignorant historians impressed by the Egyptian pyramids rush to the conclusion that the Egyptian civilisation was older than the Hindu civilization, but the facts prove that India was the pioneer in Pyramid construction. This is what Mrs. Nuttal says on the subject:—

"No country in the world can compare with India for the exposition of the pyramidal cross. The body of the great temple of Bidh Madhu (formerly the boast of the ancient city of Benares . . . . demolished in the seventeenth century) was constructed in the figure of a colossal cross, with a lofty dome at the centre, above which rose a massive structure of a pyramidal form. At the four extremities of the cross there were four other pyramids . . . . . A similar building existed at Muttra. By pyramidal towers placed crosswise, the Hindu also displayed the all-pervading sign of the cross. At the famous temple of Chidambram, on the Coromandel coast, there were seven lofty walls, one within the other, round a central quadrangle, and as many pyramidal gateways in the midst of each side which forms the limbs of a vast cross." (Faber, quoted by Donelly in Atlantis, p. 335).

The ancient Americans like the Hindus built many pyramid temples in Mexico and South America, whose remains still strike the visitors with wonder and admiration. Now the temples on the top of the pyramids have vanished, but the huge pyramids still recall the glory of the great nation that worshipped nature. I visited the Pyramids of the Sun and the Moon in Mexico besides other pyramids (See photographs), and when I climbed the steep stairs up the top of the pyramids (where temple existed) I recalled the climbing up of the hilly routes to the Tibetan Buddhist monasteries. I asked a Lama why the temple was situated so high and he replied: "The Lord must reside high above his creation; besides only those would visit the temples who are prepared to undergo the hardship of a steep ascent. The way to the Lord is not an easy way. Is it?"

[55]Peabody Museum Papers, Vol. II. pp. 161-62.

Not Egyptian in Origin.—Some archaeologists have taken pains to prove that the ancient American Indian civilization was Egyptian in origin because both had pyramids. An American authority has refuted this far-fetched plea in the most convincing manner. A writer in 'Mexican Life' writes:—

"In Egypt we find pyramids, and as there are also pyramid-shaped mounds on the American continent, one often sees this held forth as an argument in favour of cultural relations between the Egyptians and the American Indians. *It should be noted, though, that the Egyptian structure is a complete pyramid terminating in a point and that it is always a building in itself. On the other hand, pyramids on the American continent are always truncated—that is, flat on the top—and they always served as a base for an altar or temple. Burials may be found in Maya pyramids, but only in some cases have our excavations shown us that the pyramid was erected over a burial.*"

Hindu Ceremonials during Eclipses.—"The Incas (of Peru) believed that during the eclipse the moon was suffering the agonies of child-birth and as soon as the signal of an approaching eclipse was sent out everybody beat drums and shouted prayers and supplication to aid moon in her trouble." Note how similar the celebration is in India. The only difference is that the Hindus are told by their priests that the moon has been imprisoned by Rahu star, since she failed to pay the debts she owed to Rahu, and therefore they beat drums and even kitchen utensils with spoons and pray for the release of the moon. It is such close and marked similarities in essential ceremonies that bear testimony to the imprints of Hindu religion and culture on American soil, and those who have the boldness to deny it should prove that these beliefs and customs did not originate with the Hindus. Can they do it?

Vedic Ceremonials in Mexico.—That the ancient Americans performed several Vedic ceremonials is proved by the testimony of several Spanish, American and other writers. Mrs. Nuttal in her researches, published by the Harvard University, writes:—

"An interesting parallelism is brought out by a comparison between the ancient Mexican mode of producing the sacred fire by means of a reed and a piece of wood and its symbolism of the mystic union of the two principals of nature, to the origin of fire as told in the Vedas and the ceremonial mode employed in India to produce the sacred fire by means of the mystic *arani* and the Pramantha . . . . The difference between the ancient American and Indian (Hindu) apparatus should be noticed. The two arani, made of wood of Ficus Rigligosa were placed crosswise. 'At their junction was a fossett or

cup-like hole and there they placed a piece of wood upright, in the form of a lance (the Pramantha), violent rotation of which by means of whipping, produced fire, as did Prometheus, the bearer of fire in Greece' (Bournouf Des Sciences et Religions and Prof. Thomas Wilson on the Swastika, p. 777).

"A remarkable relation unquestionably exists between the two mystic arani, which, crossed, form a four-branched cross from the centre of which fire is produced by rotation and the almost universal identification of Polaris and Ursa Major, as the central source of life, power extending to four directions, rotation and duality underlying quadruplicity. In my opinion no more graphic presentation of the rotation of Ursa Major around Polaris, the central ruler of heaven, could have been devised than the cross figure from the centre of which fire was perpetually obtained."

Hindu Marriage Customs.—"It is all the more significant therefore to find it stated that the ancient Aryan Light, God Mithra, was worshipped under the form of fire. I point out that in a representation published by Layard in his Culte de Mithra (on the culture of ancient Mexico) a man and a woman are shown as worshipping a star, the scene so strongly recalling the portion of the Hindu marriage ceremony where the Pole-star is pointed out, that an identity of scene suggests itself."

Sanskrit—The Mother.—Mrs. Nuttal gives the following interesting information with regard to the root of the English word "star" which goes back to Sanskrit.[56]

"In connection with the reference to the pole-star made by the Hindu bridegroom, it is noteworthy that the Sanskrit for star is stri, tara, for stara; Hindu sitara, tara and Bengal stara and variants of the same word constitute the name for star in Latin, Greek, Gothic, Old and Anglo Saxon, Welsh, Icelandic, Swedish, Danish and Basque, in which language it appears as izarra, recalling the Hindu sitara and, if I may venture to say so, the Nahuatl word for star, citlallin."

To strengthen her point, she quotes the following from Chambers' Encyclopaedia:—"The Century Dictionary has a theory as to the origin of the idea of a Bear for the seven stars, doubtless from its editor, Professor Whitney, that seems plausible, at all events scholarly. It is that their Sanskrit designation, Riksha, signifies, in two different genders, 'a bear' and 'a star', 'bright' or 'to shine.' Hence the title – the Seven Shiners."

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[56]Peabody Museum Papers, Vol. II, pp. 317-18.

Worship of Polar Star.—Mrs. Nuttal writes on the subject:—

"At present I would draw attention to an analogy which bears directly on the subject of this paper and is of utmost interest and importance. If carefully studied it will be seen that the title 'Pacha Yachachic,' applied in Peru to the Creator, proves to be allied in sound and meaning to the Mexican title Yaca-techu-tli, 'the lord who guides or governs.' According to Sahagun, this was 'the god of the traders or traveller-merchants.' He had five divine brothers and one sister, each of which was separately worshipped by some travellers, whilst others, on their safe return from distant and dangerous expeditions, offered sacrifices to the whole group collectively. I leave it to each reader to make his own inference as to whether this celestial 'traveller's guide' with his six brethren can have been other than Polaris and Ursa Minor. It is superfluous to emphasize how natural it would have been to offer a thanks-giving to the 'traveller's star' on returning from a distant voyage."

Pole Star Still Guides.—"Native traders, who navigate north and south in small crafts along the coast between Ceylon and Karachi, still use, at the present day, an extremely primitive method of estimating latitude, which is entirely based upon observations of the pole-star. Their contrivance consists of a piece of wood four inches square, through which a hole is bored and a piece of cord, with knots at intervals, is passed. The square is held at arm's length and the end of the cord is held to the point of the navigator's nose in a horizontal line, the height being so adjusted that the pole-star is observed in contact with the upper edge of the piece of wood. There are as many knots in the cords as there are ports habitually visited, and according to the length of the cord required for the observation of Polaris in the said position, the mariner knows to which part he is opposite."

According to Sir Clement B. Markham[17] the Maya colonists who founded the colony on the Mexican coast, and are known as the Huaztecans are described as having transported themselves thither by boats from Yucatan. In the native Codices and in the sculptured bas-relief at Chichen Itza, there are, moreover, illustrations of navigation by boats. As dependent upon Polaris as their East Indian (Hindu) colleagues of today, it is but natural that the ancient Mexican traders by land or sea expressed their gratitude by offerings to Polaris and Ursa Minor.

Indians and the Pole-Star.—Mrs. Nuttal adds:—"The following extracts from Mr. Hagar's paper established that Ursa Major was known as the Bear to several North American tribes, and generally

[17] Article on Peru—Encyclopaedia Britannica.

served to mark time and seasons. In a Blackfoot myth we read: 'The seven Persons slowly swung around and pointed downward. It was the middle of the night, showing that they too marked the time at night by the position of these stars. So the Zunis tell, when winter comes, how the bear sleeps, no longer guarding the West land from the cold of the Ice gods, etc., a story which demonstrates that in Zuni mythology there was a marked association between the terrestrial bear (the Great white bear of the seven stars, —Cushing) and the seasons.'

"The Ojibways mention the constellation in connection with the four quarters in heaven, showing that they, at some time, were accustomed to mark their seasons not only by the position of the stars of the Bear, but also by the rising and setting of various fixed stars.

"In conclusion I would state that Miss Alice Fletcher has informed me that, among the Omaha Indians, time is measured by Ursa Major, and that the pole-star is named the Star which never travels.[34]"

Hindu Dances in America.—The same principle of Heavenly Axis, *i.e.*, Rotation of Ursa Major, is evident in the ancient American dances which were undoubtedly evolved from the most ancient Hindu dances, which I have personally witnessed in the Kullu valley (in North India). The description of ancient American dances given below bears great similarity to the ceremony I witnessed.

Mrs. Nuttal writes:—

"The Spanish historian, Clavigero, in his work, (Historia, ed Mora, Mexico, 1844, p. 234) describes the dances at the time of the Conquest as having been most beautiful, and relates that the natives were trained in these, from their childhood, by the priests. This authority also relates that the Mitotilitli was performed by hundreds of dancers at certain solemn festivals, in the great central square of the city or in the courtyard of the temple, and gives the following description:—

" 'The centre of the space was occupied by two individuals (designated elsewhere as high priests) who beat measure on sacred drums of two kinds. One, the large huehuetl, emitted an extremely loud, deep tone, which could be heard for miles and was usually employed in the temples as a means of summoning to worship, etc. The second, the teponaztle, was a small portable wooden drum which was usually worn suspended from the neck by the leader in warfare (photograph on opp. page) and emitted the shrill piercing note he employed as a signal. The chieftains (each of whom personified a god) surrounded the two musicians, forming several concentric circles, close to each other. At a certain distance from the outer ones of these, persons of

[34]Nuttal.

an inferior class were placed in circles and these were separated by another interval of space from the outermost circles composed of young men and boys. The illustration given by Clavigero records the order and disposition of this sacred dance, which represented a kind of wheel, the centre of which was occupied by the instruments and their players. The spikes of the wheel were as many as there were chieftains in the innermost circle. All moved in a circle while dancing and strictly adhered to their respective positions. Those who were nearest the centre, the chieftains and elders, moved slowly, with gravity, having a smaller circle to perform. The dancers forming the outer circles were, however, forced to move with extreme rapidity, so as to preserve the straight line radiating from the centre and headed by the chieftains. The measure of the dance and of the chorus chanted by the participants was beaten by the drums and the musicians asserted their absolute control of the great moving wheel of human beings, by alternately quickening or slackening the measure. The perfect harmony of the dance, which successive sets of dancers kept going for eight or more hours, was only disturbed occasionally by certain individuals who pushed their way through the lines of dancers and amused these by indulging in all sorts of buffoonery.' "

Mrs. Nuttal commenting on the above description says:

"No one, on reading the above description of the most ancient and sacred of native dances can fail to recognize that it was an actual representation of axial rotation and that no more effective method of rendering the apparent differences in the degrees of velocity in the movements of the circumpolar and equatorial stars, could possibly have been devised. The fact that this dance was a most solemn and sacred rite, the performance of which was obligatory to the entire population, indicates that it constituted an act of general obedience and homage and a public acknowledgment of the absolute dominion of a central, dual, ruling power." (Brinton—American Hero-myths, p. 214.)

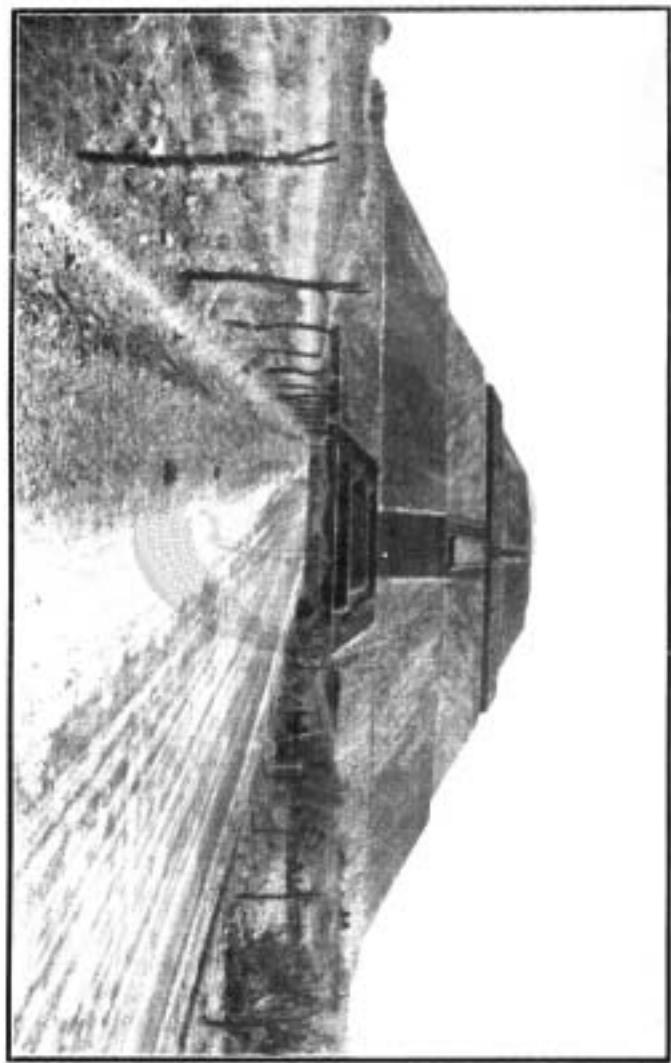
Hindu Origin Proved.—Now the fact that this ceremonial dance was Hindu in origin and that Hindus brought it to America is very ably proved by Mrs. Nuttal. She writes (on p. 313):—

"An interesting parallelism in the development or evolution of the idea of rotation around a central pole was brought to my notice by a model in the Indian Department of the South Kensington Museum. It represents the Hindu fanatical religious rite known as the 'Charak

BENGALI CEREMONIAL IN AMERICA.

Charak Puja Festival in Mexico.

Photo—National Museum.

PYRAMID OF THE SUN.

Courtesy—The Mexican Art and Life.

puja' (See photograph).[59] (It is observed even today in Bengal and South India). Four individuals are suspended by cords, with hooks drawn through their flesh, to a movable wooden structure like a wheel surmounting a high pole, similar to that used by the Ancient Mexican 'flyers' which likewise served as a pivot for the circling motion of the performers. The torture voluntarily endured by the latter recalls that accompanying the sacred sun pole-dance of certain North American Indian tribes. It is interesting to contrast the ancient Mexican refined and intellectual symbolization of circumpolar motion with the fanatical and hideous self-torture associated with the North American and Hindu modes of representing the same phenomena, as it throws much light on the development of certain sides of human nature."

The Flying Game of the Astecs.—Here is a fuller description of this Hindu game in Mexico given by Cora Walker in 'Cuatemoc' (Biography of Cuatemoc):—

"A tall, straight pole was stood up in a hole in an open court. On the top of the pole a cylinder of wood was placed, a capstan, from which hung four ropes; the cylinder held up a square wooden frame. Between the cylinder and frame four other ropes were attached, which were wound around the pole as many times as the flyers had to encircle it before reaching the ground in their descent; the ends of these ropes then passed through holes in the corners of the frame, made of four pieces of cypress beams.

"Agile boys, dressed to represent eagles and other birds, climbed upto the cylinder, and to the square platform on top, ascending either by knotted ropes or by a spiral of rope around the tall pole.

"After dancing and performing acrobatic feats in mid-air on the small platform, to amuse the crowds, the boys took hold of the ends of the ropes, one boy to reach rope, and spreading their eagle wings, jumped off, all of them at the same time. The impulse from the jumping made the cylinder holding the platform rotate.

"The ropes unwound, and the flyers described larger and larger circles at each revolution. During the time that these boys whirled through the air like eagles, one boy on the platform beat a drum and three danced and performed feats. When the flyers were about to touch the ground, the bold acrobats on the platform slid down the ropes with the flyers so as to reach the ground at the same time with them. In descending, some of the acrobats passed from one rope to the other. All eight boys reached the ground at the same time. The

[59] A similar ceremony of swinging by hooks is also performed in South India. Read Dravidian Gods in Modern India, pp. 31—33.

flying performance was repeated by other groups of eight boys, and prizes were awarded to the most graceful and daring contestants. It was a hazardous, exciting game."

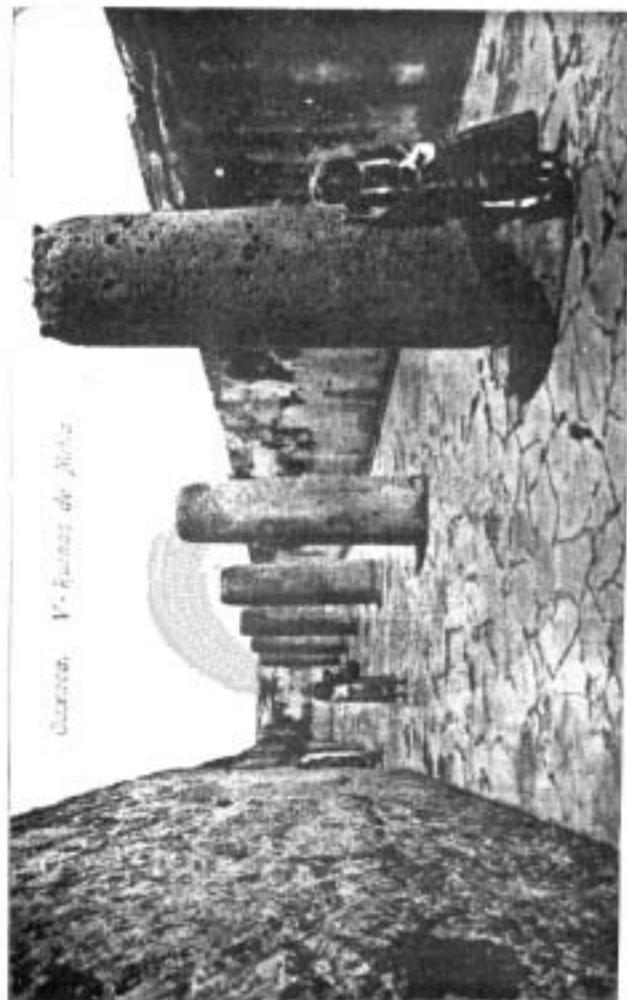
In South America Too.—"The idea of rotation was carried out in a ceremony described by Molina. When the December moon was full, after having ploughed their fields during twelve days, 'all persons returned to Cuzco.....the people went to a house called moro-uco, near the houses of the Sun and took out a very long cable which was kept there, woven in four colours, black, white, red and yellow, at the end of which was a stout ball of red wool. Everyone took hold of it, the men on one side, the women on the other, performing the sacred dance called *yaguayra*. When they came to the square . . . they went round and round until they were in the shape of a spiral shell. Then they dropped the cable on the ground and left it coiled up like a snake. The people returned to their places and those who had charge of the cable took it back to the house.' "[60]

Jain Rituals in America.—Jainism, the most non-violent religion of India, was also practised in America. Hewitt writes:—

"The doctrines of the Hindu Soma worshippers paved the way of the rise of Jain asceticism and self-torture; and that similar doctrines were also brought to America, is proved by the ablutions, penances gigils, fastings, and flagellations of the Mexican priests. That this resemblance to Hindu self-torture extended also to the ceremonies of the nomad American Indians or the North, is shown in the rites of the Dakota buffalo sun-dance. This is a much more elaborate ceremony than the dance, 'instituted by women,' of the Hidatsa, Mandans, and Winnebagas, which I have already described, and from which the Dakota dance is descended. It is held some time near the summer solstice, and the first ceremony is the religious preparation of those among the tribe giving the dance, who wish to pray to the sun Wakan-tan-ka."[61] This is begun some months before the time fixed for the dance, and at the close of the preliminary ceremonies, the neighbouring tribes are invited, and universal peace proclaimed. A large prairie is chosen, police appointed to keep order, and a crier sent round to tell all the tribes where they are to pitch the upright, conical tents of the primitive pattern, which must alone be used at the dance. When the time arrives, during the first two or three days, the tents are pitched and the ground prepared. On the fourth day, the chosen men go out to look for the mystery tree. When they have found one suit-

[60]Old Civilisations of the New World.

[61]Publications of the Bureau of Ethnology, Vol. xi.: Dorsey, Study of Siouan Cults, p. 451.

THOUSAND-COLUMN TEMPLE.

This 'thousand column temple' situated at Mitla (Mexico) recalls the *Sahira Sthauba* (Thousand Column) temple in South India.

Courtesy—National Museum, Mexico.

A PYRAMID TEMPLE IN MEXICO.

Read the story of Pyramid Temples of India and America in Appendix II.

INDIAN CAVE-TEMPLE.

The Indians of the U. S. A. still perform their religious ceremonials in cave-temples.

Photo—The Indian Department, U. S. A.

able, they come back and dig a plot in the centre of the camping-ground, removing all grass and roots—they make it square, with projecting points at the corners, to indicate the solstitial path of the sun.[62] They cover the ground with sweet-smelling creeping grass, like the Hindu Kusha grass, strewn on the Hindu sacrificial ground which is set apart for the spirits of the Fathers and place the buffalo's skull on the sacred grass. The chosen warriors then go out to cut down the mystery tree, riding to it furiously, as if charging an enemy. When it is reached, the warrior appointed as leader strikes one blow with his axe on the east side, showing that the rite is one instituted by the fighting sons of the deer, who make their fire by laying the east stick first. The second strikes it on the south, and the third and fourth on the west and north, and the final strokes are given by a selected young virgin.[63] It is placed on a litter of sticks, no one, not specially appointed to do so, being allowed to touch it, and when it arrives on the ground, it is set up with solemn ceremonies in the centre of the consecrated spot. Ropes are attached to it, ending with hooks, to be inserted in the flesh of those who have vowed to show their mastery over themselves, by swinging in honour of the sun-god. This swinging ceremony takes place, after all the devotees, both male and female, have undergone the necessary consecration in the preparation tent, placed to the east of the pole. This swinging ceremony is a sequel of the custom of the corn-growing races, of swinging the mystic basket of seed-grain in the wind to strip it of its useless husks, to gain for it the power of generation, given by the god of the air, and to simulate its infant sleep."

Hewitt adds that this custom is still observed in Bengal and America.

The ancient dances of the Indians were very similar to those of the Hindus. Dancing, both in India and America was a part of worship. Truly has it been said that unique and varied is the art of dancing; it is the emphasis of a sign, a hieroglyph drawn with the force of all passions. In theories of movements, of sways and gestures the most captivating and multiple images flow abundantly from this art. The step in a dance is the digit applied to mathematics.

Through the arabesques of a dance it is possible to trace the history of nations, and the religions, the vices and the pleasures of humanity. The steps of dances are like garlands inter-woven in the universal restlessness.

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[62]Publications of the Bureau of Ethnology, Vol. xi.: Dorsey, Study of Siouan Cults, pp. 451, & 146.

[63]Ibid. Vol. xi.: Dorsey. Study of Siouan Cults, p. 465.

Dancing is that realization of objective beauty that invites to love and worship.

"It is through worship that the first settlers of Mexico—Nahuas, Toltecs, Zapotecs, Mixtecs, Totonacos, Mayans—appear dancing; men with yellow faces, faces bronzed by the sun, faces covered with symbolic masks; men executing religious and war dances around their sanguinary idols. Their god of dance was called Mixcoatl, and in all the old cities, close by to the temples, there were dancing masters to instruct the children in the choregraphic art to the tune of primitive musical instruments, such as seashells, rattles, horns, tortoise shells, huehuetlis and teponaztlis.

"The huehuetl was a kind of drum, a wooden cylinder three feet high, decorated with drawings of vivid colours, probably lacquered, and the top was covered with a deerskin tightly drawn; the sound was measured by the tautness of the skin. The teponaztli, still in wide use by some of the aboriginal tribes, is a hollow cylinder made of wood, with two parallel openings in the middle and at short distance from each other; two sticks, similar to the present drumsticks, are used to strike the space between the two openings and the sound produced is soft and melancholic, allowing the words of the singers to be heard distinctly.

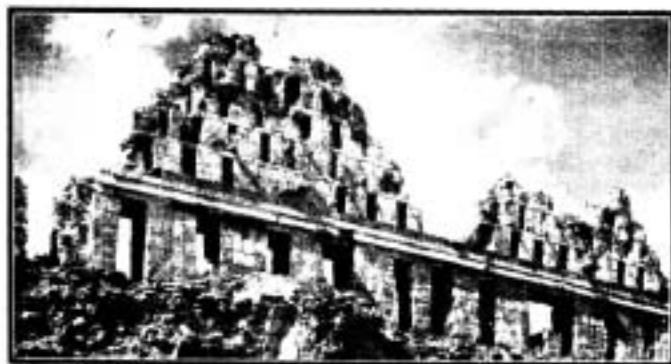
"The Indians danced to solmnize the feasts to their gods and they also danced to celebrate their victories. In all the large cities there were professional dancers and singers, and on the day when dances were to be held the neighbours placed a large grass carpet in the middle of the plaza and brought out two 'kettledrums.'

"When the kettledrum sounded," wrote a Franciscan monk, "all the Indians in the neighbourhood congregated in the plaza and began to dance and sing. In their dances kettledrums were used, one about three feet high, thicker than a man, made of precious wood and finely carved on the outside; the other drum was smaller and was beaten with the hands whereas the larger one was beaten with sticks." ("Mexican Life").

For the Mexican native dancing is a cult. They first executed their dances in honour of the stars, principally the sun and the moon, and later the war dance sprang, with the flashing of lances and the clashing of shields.

Mr. Jemenez, a Mexican writer, says:—

"The imperfection and rusticity of the music of our forefathers bore no harmony to the variety of their dances. The Astecs danced sometimes around a circle and at other times in a straight line, and

THE STONES SPEAK.

A Maya Temple in Yucatan (Yogasthan).

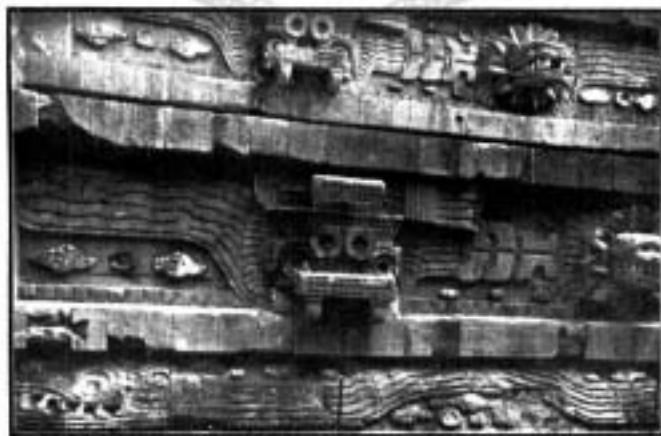
MAYA OBSERVATORY.

This famous observatory of the Mayas still stands in Yucatan.

Courtesy The Mexican Art & Life

TWO NAGA TEMPLES IN MEXICO.

The Nagas guard the Pyramid Temple at Tenayuca.

TEMPLE OF ' SHESH NAG '

Courtesy - The Indian Department, U. S. A.

though frequently men and women mixed, dances were more generally executed by men. During these ceremonies the nobles wore sumptuous dresses and the men of the populace disguised themselves as animals with dresses made of feathers or skins and they covered their faces with masks made of wood or leather. The mask operates the miracle of eternizing a gesture and in the expectant spirit of the people it opens up a perfect emotion. A turn, a sway, a few steps executed by a masked dancer lend more plasticity and more sacredness, and shroud the performer in a wave of mystery. The mask is the materialization of an idea created by fancy or by mysticism; it impresses super-reality on a dance and makes it superhuman. It was undoubtedly for that reason that the ancient inhabitants of Mexico represented their deities wearing a mask, like a god of wind, for instance. Mexican dances are so varied and numerous that it is impossible to know them all. Each region, each tribe, was invented a manner to express its passions, but in the end the dances of Chihuahua, like those of Oaxaca, of Jalisco and Guerrero, despite their different steps, their different cadences and gestures, are all born from a parallel theory, from a similar ideology, and they all preserve, at bottom, the same principle and a unanimous symbolism which is worship."

Dravidian Dance in America.—Hewitt writes in 'Ruling Races of Prehistoric Times':

"The Indian Dravidian rice-growers have, like the peace section of the American Indians, always worshipped the buffalo, and sacrifice it yearly at the autumn festival of the Dasahara, held in September-October, to the fathers of the race, and they still dance the dances called by the American Indians, whose tribal doctors are priests of the buffalo, the buffalo dance. The most archaic form of this dance among the American Indians, that of the Hidatsa, Mandans, and Winnebagos, is danced by the last four times in the month of May and early in June, and is called by them the dance 'instituted by women,' showing that it came down from matriarchal times when women ruled the villages in partnership with men, who were called their brothers. The time when the dance is held is that of the Indian Soma festival of Juggennath to the sun-god of the summer solstice. It is danced in a long tent from 50 to 100 feet long by 20 wide. The dancers, four men and a number of women, enter it from the east. Each woman brings in a handful of fine earth, with which they make two mounds like truncated cones, 4 inches high and 18 inches round. They place these between the eastern door and the fire, which is about 15 feet from the door. The men by their head-gear and the claws and buffalo tails they carry on these symbolic representations of the

two mother-mountains of the mother-goddess and the father-god, which appear in Hindu mythology in the two birth-hills of the Bharata race, consecrated to the father and mother of fire, the bull Nanda, and Ra-dha, the maker (dha) of the sun-god Ra, and situated near Mathura, the sacred city of those who obtain fire by rubbing (math).[64]

"The dance is led by the men, who roar and tramp wildly, like buffalos; and the women follow in single file, dancing a very peculiar shuffling step, in which, as described in the reports to the Bureau of Ethnology, 'the feet are kept nearly straight and the heels close together,' an almost exact description of the step danced by the Ooraon girls of Chota Nagpore, in the figure representing the treading down of the rice after it is sown. The buffalo dance among the Hidatsa and Mandans is followed by an orgy, in which only unmarried women join, similar to those of the village dances of the Ho-Kols in Chota Nagpore, but whether this orgy follows the Winnebago dance, the American Government Report does not say".[65]

I have personally visited this dance in a Mexican village on the New Year day and will never forget the furious roaring and wild tramping by dancers.

Hindu Origin of Cremation.—The ancient Americans used to cremate the dead. Cremation was a custom started by highly civilised people like the Aryans. It is the most scientific method of disposing the dead and is again becoming popular in America. Mackenzie, writing on its origin, says :—

"In the New and Old Worlds it was practised by peoples who regarded it as absolutely necessary so as to ensure the happiness of the dead. It was supposed to be impossible for souls to reach, or at any rate, to enter, the Celestial Paradise until their bodies were consumed by fire. This belief is brought out very clearly in the Iliad. The ghost of the hapless Patroklos appears to Achilles in a dream and says :

" 'Thou sleepest, and hast forgotten me, O Achilles. Not in my life wert thou ever unmindful to me, but in my death. Bury me with all speed, that I pass the gates of Hades. Far off the spirits banish me, the phantoms of men outworn, nor suffer me to mingle with them beyond the River, but vainly I wander along the wide-gated dwelling of Hades. Now give me, I pray pitifully of thee, thy hand,

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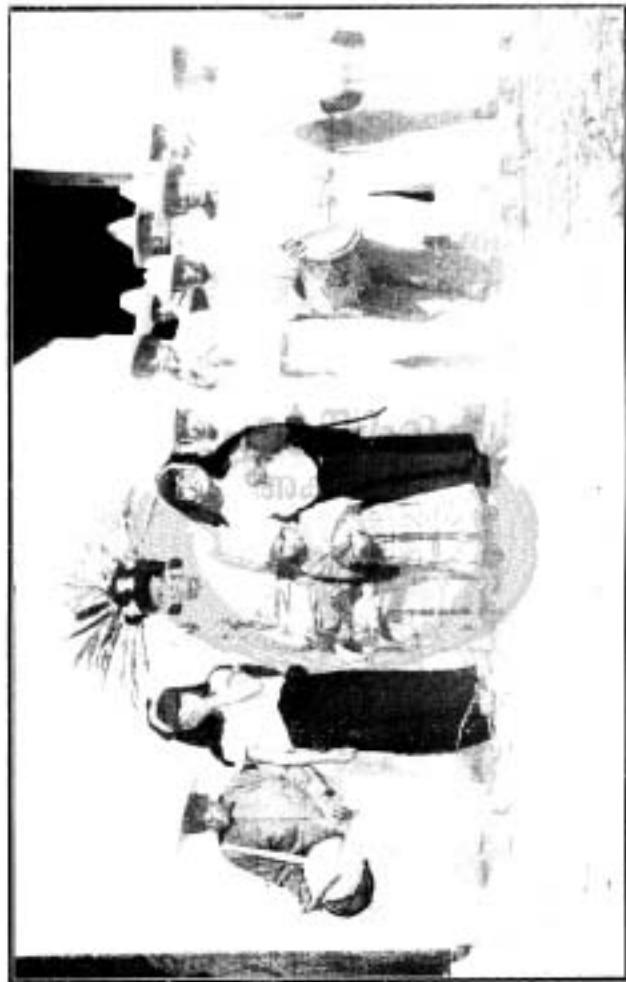
[64]The Ruling Races of Prehistoric Times, Essay V., pp. 452, 453.

[65]Publications of the Bureau of Ethnology, Vol. xi: Dorsey, 'Study of Siouan Cults.' pp. 427, 505, 513.

A 'GOND' FESTIVAL IN CENTRAL AMERICA.

Mark the 'Dholak' and the Flute.

Courtesy—The Indian Department.

MALABAR DANCE IN MEXICO

for never more again shall I come back from Hades, when ye have given me my due of fire.' "[66]

In the Odyssey the soul of the sailor Elpenor makes a similar appeal to Odysseus :

"Leave me not unwept and unburied as thou goest hence, nor turn thy back upon me, lest haply I bring on thee the anger of the gods. Nay, burn me there mine armour, all that is mine, and pile me a barrow on the shore of the grey sea, the grave of luckless man, that even men unborn may hear my story. Fulfil me this and plant upon the barrow mine oar, wherewith I rowed in the days of my life, while yet I was among my fellows."[67]

Color Scheme in Temples.—That the ancient Americans used the same colour scheme as the one used in Hindu temples is proved by Mrs. Nuttal. She writes :—

"An interesting note in connection with assignment of colour to the cardinal points in Asia is given by Schlagintweit, (Buddhism in Tibet) who relates that 'the walls of temples look towards the four quarters of heaven and each side is painted with its particular color, *viz.*, North—green, East—white, South—yellow, West—red, but to-day this rule is not strictly adhered to; most indeed are painted red.'

"Now compare the above with the description of the temple of the high priest of Quetzalcoatl at Tula (Mexico) by the Spanish historian Sahagun. (This temple like all old Hindu temples had four chambers facing the cardinal points) :—'The East chamber was termed the golden house and was lined with plates of gold, the West chamber was termed the house of emeralds and turquoises (blue); the South chamber was inlaid with silver and mother-o'-pearl (white) and the North chamber with red jasper and shells.'

"Sahagun describes also a second building of the same kind, in which the decoration of four rooms was carried out in the same colors in feather-mosaic."

God who sent children.—Mrs. Nuttal continues :

"Senor Sanchez cites Torquemada (Monarquia Indiana, Vol. II. p. 52) as the only authority who mentions a recumbent image or idol and relates that 'In the city of Tula, there was preserved in the great temple, an image of Quetzalcoatl . . . he was figured as lying

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[66]Iliad, Book XXII (Leaf, Lang, and Myers' translation), p. 452, London 1914 edition.

[67]Odyssey, XI (Butcher and Lang's translation), London, 1913, p. 174.

down, as though going to sleep . . . Out of reverence the image was covered with mantles or cloths. . . They said that when sterile women made offerings or sacrifices to the god Quetzalcoatl, he immediately caused them to become pregnant.' He was the god of the Winds which he sent to sweep or clear the way for the tlaloques ('the earth-wine' gods)." In India also the custom of sterile women worshipping in particular temples to be blessed with children is very common.

Soma Sacrifice.—The North American Indians still perform the ceremony of Soma Sacrifice and preparation of Amrit (nectar) and the ceremony has been witnessed by American observers. If space allows, the detailed report of the ceremony will be included in the appendix.

Another point of similarity between Hindu and Mexican religion is that both in India and Mexico the temples are round.

Mountain Worship.—In ancient Mexico, at the approach of the rainy season, religious ceremonies are performed in honour of the mountains which were looked upon as active agents in the production of rain, because they attracted and gathered the clouds around their summits. As in India,[68] the tops of mountains were regarded as the sacred place where the sky and heaven met and produced the showers which vivified the earth. Pilgrimages and offerings to mountain summits formed a part of the duties of the Mexican priesthood, but in the cities the pyramid temple served as a convenient substitute for the mountain.

System of Numerals.—The Maya system of writing numerals was somewhat similar to the ancient Hindu system still in vogue in Hindu business circles. Of the Maya system, the author of Ancient Life in America says :—

"Ordinarily bars and dots were used, a bar meaning five and a dot one. The system was vigesimal. The number twenty had a special sign of its own, closing the period. The number 18 for example is written with three vertical bars and three dots on the left, .·. III." In the Punjab, according to the Munimi (ancient accounting system) writing, a sum of fifteen annas is written thus |||≡ . (An anna is an Indian coin worth about two American cents).

Romantic Period.—As in the case of the Zunis and Tarahumari Indians of the present day, referred to by W. J. McGee, in his valuable and instructive article on 'The Beginning of Marriage' (The American Anthropologist, Vol. IX, No. ii, page 371), "certain

[68]The Kailash, and some other mountains are worshipped in India.

ceremonials typifying the fecundity of the earth and of the leading people thereof were performed by the ancient Mexicans. These public ceremonials had also been apparently developed to the end that the tribes and peoples might be encouraged to increase and multiply and possess the fecund earth. They took place at the period of the year when the heaven and earth were also supposed to unite, *i.e.*, at the beginning of the rainy season. During this the ordinary out-door occupations of the agriculturist and hunter were forcibly interrupted and the regular and periodical transportations of produce and tribute to the capital became impossible, owing to torrential rain, swollen rivers and impassable roads. This period of enforced shelter and confinement indoors seems to have become the definite mating season of the aborigines. At the same time the union of the sexes had obviously assumed a sort of consecration since it was intimately associated with the cosmical, philosophical and religious ideas and coincided with what was regarded as the annual union of the elements or of the Above and Below, the heaven and earth. In India also the rainy season, especially the month the Shravan, is the time of romance. Hindu poetry is full of poems on the subject."

Carp Worship.—Both in India and America, the carp is worshipped as a sacred fish. One of the ten incarnations of Vishnu, the Hindu god, is that of *matsya*, the fish incarnation.

Indian Seal on America.—Dealing with further evidences of cultural similarities between India and America, Hewitt writes :

"In Essay IX., of which a considerable portion has appeared in essays written by me in the Westminster Review of February and March, 1895, I have given the history of the worship of Ia or Yah, the all-wise fish sun-god, the man-fish, who, in American tradition, led the Indians to America. I have set forth the identity between American totemism and that of Northern Europe and Asia, and have shown how the sanctity of St. George's cross, the sacred sign of the fire and sun worshippers of Asia Minor and Syria is retained among the American Indian tribes, who lay their tribal fires in the form of sun-cross of St. George. The rules for laying these fires by the peace and warlike sections of the tribes tell of the use of two forms of year-reckonings, both beginning, like those of the Syrian Semites, with the equinoxes, one, like the official Hebrew and ancient Syrian year, with the autumnal, and the other, like that of Joshua, with the vernal equinox. This reproduction of Syrian reckonings of time by the American Indians points, like the invocation of the buffalo and deer in the laying of the fires, to an ancient connection between the American Indians and Indian Dravidian worship of the buffalo and

the worship of the deer-god, Origon, in India and Asia Minor and an additional proof of community of origin is given by the reverence paid in America and India to the sacred fire-pole, made of the united wood of two trees, which are looked on in both countries as parent-trees. The American-Indian custom of using this pole as the sacred sign which precedes the tribes in their marches, throws, as I have pointed out, light on the Hebrew story of the nation's march southward from Mount Ararat, under the guidance of Shelah, the pole or lance.

"Identity between the American-Indian beliefs and those of Asia and Europe is shown in the common worship of the stone-god, the creating fire-stone, and the storm-bird, in the great similarity between the cosmogonic myth of the Sia Indians with the history of mankind as told in the Asiatic and European mythic histories described in these Essays, and in the very close approach to identity of ritual in the sacramental feast of the rain-god and the Hindu Soma sacrifice. I have shown also that the Mexican Indians, like the European and Asiatic sons of the rivers, baptize their children, and that they and the nomad American Indians have adopted Asiatic and self-torturing customs exactly similar to those still surviving among the Hindus; also that the last emanation or Avatar of the deity, told of in the Sia cosmogony, is the god Poshayanne, the sun-fish-god, whose story recalls that of the sun-fish-god of Akkadian and Hindu astronomy, the god called Ia, Assur and Pradyumna, the supreme (pra) bright one (dhumna), and that of the first Buddha, called Sumedha, or the sacrifice (medha) or the Su—that is, the god born of the Soma sacrifice."

The various evidences dealt with above must go a long way to convince even sceptical readers that the ancient American civilisation bears evident impress of Hindu influence in the cultural and religious spheres. The subject is further elaborated in the third chapter.

CHAPTER III

HINDU IMPRINTS ON AMERICA

GURUKULA SYSTEM
HINDU EDUCATIONAL CODE
THE TEN RULES OF EDUCATION
MORAL TRAINING ESSENTIAL
TRAINING FOR PRIESTHOOD
DISCIPLINE—THEIR BED ROCK
TRUTHFUL PEOPLE
MATHEMATICIANS, ASTRONOMERS AND
WARRIORS
VARNASHRAMA IN S. AMERICA
CHILD BIRTH CEREMONIALS
LOVE OF LARGE FAMILIES
SONS PREFERRED TO GIRLS
HAVAN YAGNA FOR FOUR DAYS
MESSAGE TO NEW-BORN BABE
BOYS NAMED AFTER DAY OF BIRTH
GIRLS NAMED AFTER FLOWERS
LOVE AND MARRIAGE
MARRIAGE CUSTOMS
TRAINING FOR MARRIAGE
MAIDENS OF GODS (DEVA DASIS)
FOOD OFFERINGS TO FIRE
TRANSMIGRATION OF THE SOUL
LIFE AFTER DEATH
HEAVEN AND HELL
MESSAGE TO DEPARTING SOULS
THEY CREMATED BODIES
CORONATION CEREMONY
LAND BELONGED TO COMMUNITY
STRICT LAWS
DEATH FOR DISHONESTY
SWORE BY MOTHER EARTH
YOGIS IN MEXICO
HAVAN BEFORE WAR
POSITION OF WOMEN
HINDUISM IN PERU
WORSHIPPED SUPREME BEING
LAND OF GOLD
NO PROSTITUTION IN AMERICA
INDIAN ATE IN GOLD DISHES
INCA QUEENS PERFORMED SUTTEE

CHAPTER III

HINDU IMPRINTS ON AMERICA

"The Spaniards were astonished at the high moral tone of the natives, and their reluctance to tell a lie. Unfortunately, contact between the two civilisations soon led to a rapid moral degeneration of the native code."—
Eric Thompson.

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"The Mexican boys were handed to special priests for education at the age of six or even earlier. During the whole period of their training they were under a strict supervision and seldom saw their parents." (This was the Hindu system still preserved in the Gurukula schools).

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"In addition to receiving an education, the boys were responsible for the maintenance of the temple and its services. Their duties included the sweeping of the temples, the care of the sacred fires and incense braziers, the beating of drums to summon the people to the temple services, the hewing of wood and drawing of water required in the religious exercises, the preparation of the paint with which the priests adorned themselves."—Sahagun writing in the 16th century.

If the identity of culture, philosophy, educational system, birth and death ceremonials (including cremation and Suttee), belief in the transmigration of the soul, coronation ceremonial, kindling of sacred fires and numberless customs and manners of two countries proves any relation between them, then America is certainly indebted to India for the cultural contributions made by India. I shall try to prove my theory by quoting distinguished authorities, some of whom had opportunities to study the American Indian culture before it was ruthlessly destroyed by the invaders. Let me begin with the educational system of the Astecs.

Hindu Educational System.—The Astecs followed the Hindu system of Gurukula (students living with the teacher). A Spanish observer of the 16th century wrote:—"Boys of what might be termed the middle class, such as sons of merchants and small local chiefs, and the sons of the agricultural masses were handed over to special priests for education at about the age of six, or even earlier. They were lodged in special boys' houses in an organization which might be compared to a modern boarding-school, save that the discipline in

the Mexican schools was much stricter. Each geographical group, called a *calpulli*, had its own college, for these groups were clans which, in the course of centuries, had largely lost their bonds of consanguinity. The college was attached to the *calpulli* temple, and the instruction was in the hands of priests.

"In addition to receiving an education, the boys were responsible for the maintenance of the temple and its services. Their duties included the sweeping of the temples, the care of the sacred fires and incense braziers, the beating of drums to summon the people to the temple services, the hewing of wood and drawing of water required in the religious exercises, the preparation of the paint with which the priests adorned themselves, and the cutting of the *maguey* thorns used in drawing blood in sacrifice.

"Education included a very strict moral training, lessons in history and traditions, religious instruction, and a practical course in arts and crafts. There were twenty of these colleges, one for each of the *calpullis;* their purpose was to turn out good citizens and good military material.

"Another college existed for the education of the sons of the nobility. This was known as the Calmecac. Here the education was even stricter, and the discipline more rigid. The college was attached to the main temple group of Mexico City (Tenochtitlan), and its principal was accorded very high rank. The boys were instructed with a view to their future positions as religious and military leaders of the community. They performed the same duties for the great temple of Huitzilopochtli as were performed by the youths of the other colleges in the temples of their respective *calpullis.*

"Much more attention, however, was paid to their instruction in history and tradition and physical training. During the whole period of the training, which varied from about six to eight years, the boys were under a very strict supervision. They slept in the college building, and, apparently, seldom saw their parents. They made frequent sacrifices of blood by piercing their ears, tongues and arms with *maguey* thorns and at appropriate times fasted and kept vigil."

Discipline—their Bed Rock.—"From a very early age the training of the child was very strict. A common punishment consisted in thrashing the disobedient child with a species of stinging nettle. Sometimes a refractory child was hung head downwards over a fire on which peppers had been lain, so that acrid smoke went up his nostrils." (The practice still prevails in rural India).

Truthful People.—"Children, who were too prone to lie, were punished by having a piece cut out of one of their lips. With such strict

training, it is not strange that the Spaniards were astonished at the high moral tone of the natives, and their reluctance to tell lies. Unfortunately, contact between the two civilizations soon led to a rapid moral degeneration of the native code." [Readers note, this is a European's verdict.]

Dedication to Priesthood.—"Sometimes parents of rank would make a vow that if a sick child recovered from his illness, they would dedicate him to the priesthood." (This custom still prevails in India.)

Training of Warriors.—"The achievement of warrior rank was the ambition of most members of the Calmecac. A young man might be said to have graduated when he was granted warrior's rank. Training in warfare began when the boy attained the age of fifteen, but concurrently with his general education."[1]

The Astecs as well as the Mayas in Central America and the Incas in South America had their educational system very much like those of Hindus. Education was mainly a training for priestly service. With such a great part of life devoted to religious practices, many young men had to be prepared for the numerous priesthoods. Here are a few samples from Sahagun's account, of how boys were prepared to become "ministers to the idols." They are taken from Sahagun's History of Ancient Mexico, Fannie Bandelier's translation, Fiske University Press : (The Hindu seal is imprinted on every rule).

"The first custom was that all those ministers of the idols who were called Tlamacazque were to sleep in the house of the Calmecac. The second rule was that they all swept and cleaned that house at four o'clock in the morning. The third one was that the already bigger boys had to go to look for and gather *maguey*-points; the fourth rule was for still older boys to bring in fire-wood on their backs from the forest; this wood was needed for the fires which were lighted every night; and when any construction work in clay was to be done, be it building walls, ditches, watering canals, or field work, they all went to work together at daybreak, only those who had to watch the house and those who had to carry the food to the workers, remaining; no one ever lagged behind, and they all worked with great discipline and good order. The fifth rule was to stop work somewhat early; they then went at once to their monastery to be in charge of the services of their gods and to perform penance exercises and, first of all, to bathe. At sunset they began to get all the necessary things ready; then, at eleven o'clock at night, they went their way, each one alone by himself, carrying the points of maguey, a

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[1] "Ancient Life in Mexico."

shell on which to play a tune of the road, an incensory of clay, a pouch or bag in which to carry the incense, torches and the points of maguey. Thus each one went out naked to deposit the maguey thorns at his particular place of devotion, and those who wanted to do very severe penance went far towards the forests, mountains and rivers. The older boys would go as far as half a league to a determined place; they would deposit the points of maguey, inserting them in a ball made of hay and then would return, each one alone, playing on his conch shell. The eighth rule was that every midnight all had to get up to pray, and he who did not wake up was punished by being pricked with points of maguey leaves in the ears, the chest, thighs and legs, in short, by being stinck with maguey thorns in the whole body in the presence of all the ministers of the idols. The ninth rule was that no one should be overbearing, or offend one another, nor should anyone be disobedient to the order and customs they observed, and if at one time or other one of them appeared intoxicated, or should live in concubinage or commit some criminal act, they killed him outright, executed him with garrote, roasted him alive, or shot arrows at him. If anyone committed a venial sin they pierced his ears and sides with maguey thorns or awl. The tenth rule was the boys were to be punished by their ears being pierced or by being whipped with nettles."

What they Learnt?—The subjects which were taught to the young, but not all, were computation of the years, months, days, festivals, and ceremonies, and of natal days and periods; the art of divination, forecasting coming events, remedies for sickness, the numerical system, writing and reading, genealogy in which they took much pride and natural history.

The following conversation between Prince Cuatemoc and Princess Tecuipo will illustrate the point in detail.[2]

Cuatemoc : Wings are a distinguishing characteristic of birds. I am studying natural history at school, and it tells all about birds and flowers. There are over 1,500 plants described in our botany, and many of them are medicinal plants.

Tecuipo : I too am going to school soon. I heard father and mother talking last night, and he said it was high time. Five years old, the law requires it. What is school like, Cuatemoc?

Cuatemoc : Oh, it is fine. You will like it. There will be other little girls of your size, and a tall Priestess with short hair, will tell you about pictures in a book; and tell you interesting and

[2]Cora Walker, "Cuatemoc."

funny stories. It is all very attractive. You will learn a great many things which you did not know. They will tell you about ancestors.

Love of Ancestors.—Tecuipo : I had rather learn about humming birds than ancestors. What are ancestors, Cuatemoc?

Cuatemoc : They are your grandfathers and grandmothers. You will have to learn about them. But you will not study about ancestors for some years yet. I have just reached that part of the course, and history and oral traditions.

Tecuipo : What are oral traditions?

Cuatemoc : But you will have to learn about civility, modesty and gentle behavior, and about honesty, and telling the truth, and respect for parents and old people. They teach those subjects even to little children.

Tecuipo : You have been going to school a long time, haven't you, Cuatemoc?

Cuatemoc : Yes, of course. I started when I was about your age, and I am eleven now. My mother taught me a good deal before she sent me to school, for she wants me to be a great man like my father. She said father made a pet of me, and wanted me to be great and useful.

Tecuipo : I know you are going to be great, because Mama said so. She said, 'Asupaco, do as Cuatemoc does, he is going to be great some day.'

Gold Sun Cycle and Silver Moon Calendar.—Cuatemoc explains both of them in detail, and they go out into the sunshine again, and proceed to the great Calendar Stone, weighing fifty tons, an immense monolith mounted on a stone pedestal in the courtyard of the palace.

In its centre is sculptured the face of the sun, and around this are carved the hours of the day, the twenty days of the month, the eighteen months in a year, the fifty-two years in a cycle, the twelve signs of the Zodiac, religious festivals, and so forth.

"This is wonderful, Cuatemoc!" Tecuipo exclaims. "Who made all of these accurate computations?"

"Our ancestors", Cuatemoc answers with pride. "And the only way that we can be worthy of them is to add to this knowledge."

Hindu Spirit Still Lives.—Not only in the past did the Hindu system of education prevail in America, but even to-day after centuries of Christian influence, its spirit still lives. This is evidenced by the following human document, namely, the contract under which

the Federal Department of Education in Mexico installed a little school in the State of Hidalgo. This contract proves in every line the Hindu spirit and the Hindu background of the Indian villagers. It reads :—

We the neighbours of Boxaxni, belonging to the Municipality of San Salvador, assembled together near the chapel of our village, solemnly promise in the presence of Professor Jose del Carmen Solis, the representative of the Department of Public Education, to establish and maintain our own school in accordance with the following conditions:—

I. Every one of us will pay the teacher one cent (one pice) daily; we being fifty-three in number, will consequently pay fifty-three cents daily; this amount will be regularly collected by the treasurer of the school committee and delivered to the teacher precisely on the last day of the month.

II. *Teacher A Purohit.*—We will, by turns, give the teacher meals of the quality which our poor economic resources will permit, promising to deliver these meals to him in such hours as not to interfere with his school work.

III. We promise to give the teacher a house which he may use as his residence.

IV. We will give a locality for the school and little by little we shall erect the annexes which it may require later on.

V. We promise to send to the said school all our children of school age, both boys and girls, and we the adults will also go to the school in so far as our work permits us.

Professor Soles solemnly promises on his part that the teacher appointed by him will comply with his duties as a good teacher, teaching the children and the adults, advising all the neighbours in all the affairs of vital importance. He also promises to visit our school frequently for the purpose of ascertaining that it is running with regularity without encountering any difficulty. As security for the constancy of our obligations, we enter into this agreement, on Saturday, the 9th of February, in the year 1929, at 5 o'clock in the afternoon, signed by those who know how to sign; the names of those who do not know how to sign, appear on the list.

Can any reader deny that the entire agreement breathes the Hindu villagers' simple manners, earnestness, traditional hospitality and the age-old spirit of mutual co-operation?

Childbirth Ceremonials.—Of all other Mexican customs and beliefs, those regarding childbirth were very similar to those of the

Hindus. The ancient Americans, like the Hindus, were always desirous of having large families. The more the merrier was the principle, and even to-day this prevails in India, where birth control is regarded as a crime against God. (I had eleven uncles and three aunts, all fourteen, and in addition, my mother, being born of the same parents; all of them were healthy and strong). Now let me deal with certain beliefs and ceremonials among the ancient Indians in Mexico which are the same as those of the Hindus. Mr. Eric Thompson in his article, "The Cycle of Life," writes in 'Mexican Life' :—

"The birth of child, particularly if it was a son, was the occasion of many ceremonies to propitiate the deities and assure a happy future for the new arrival.

"For the accouchement a bed of straw was prepared in front of the hearth, where a special fire was lit. Under no circumstances was this fire allowed to go out until four days after the birth, and no visitor was allowed to remove any of its embers from the house. Immediately after birth, the child was washed by the midwife, who prayed to the goddess of water, for its happiness. After swaddling the child, the midwife addressed it in the following pessimistic terms: 'Child, more precious than anything, know then that this world which you have entered is sad, doleful and full of hard toil and unhappiness. It is a valley of tears, and as you grow up in it you must earn your sustenance with your own hands and at the cost of much sorrow.'

"After this welcome, the baby was placed in its mother's arms with a few words of praise to her for her fortitude. Soon after this a priest-astrologer was summoned to declare the child's fortune. This depended on the day in the sacred calendar on which it had been born. Some days were lucky, some unlucky and yet others indifferent.

"Four days after the birth the bed in front of the sacred fire was removed, and that night a great feast was held. Before the guests sat down to eat, the baby was passed over the sacred fire, and then its head was washed four times, four being the sacred number especially associated with men.

"Children were often named after the day on which they were born, especially if the birthday chanced to be of good augury. Frequently, too, a child was named for some event that took place at the time of his birth." (Several of these customs still prevail in India even to-day).

Love and marriage.—"There was little courting among the ancient Mexicans, marriages being arranged between the parents. Among the masses ability to cook and weave was considered of more importance

than beauty. Frequently the young man indicated to his parents the girl he would like to marry.

"The first task was to call a priest astrologer to decide whether such a marriage would prove felicitous. This he did by ascertaining the days on which both the young man and the girl were born, and computing whether such a combination was auspicious. If such were the case, the boy's parents sent certain old women as negotiators. These go-betweens visited the girl's parents or guardians, always arriving on their mission after midnight. Armed with a present, they made speeches, urging the desirability of the marriage. The girl was consulted by her parents, but, apparently, she was not expected to object unless she had conceived a very strong dislike of her suitor. The final consent of the girl's parents was carried to the boy's family by other old women related to the girl's family.

"The first ceremony consisted of the groom censing the bride with copal incense and vice versa. After that the pair sat down on a reed mat, and exchanged garments, the groom giving the bride a woman's dress, and the bride giving him in return man's clothing. Next the points of their cloaks were knotted together, and this symbolized the union. Food was served to the couple, and the new state was symbolized by the pair feeding each other. All the guests ate and drank, dancing after the feast." (It is well-known that most of these customs are observed in India even to this day).

"Monogamy was the general rule, but persons of high rank often possessed many wives." (The custom still prevails in Indian States and some rich persons in backward communities possess several wives. One Maharaja of a Rajput State had several hundreds of them, but now this custom is dying out for good).

Hindu Marriage Customs.—"The newly married couple were expected to sit on the mat for four days. During this time they retained a grave mien, for this period was considered to be a vigil and time of repentance, during which they were forbidden to bathe or wash themselves. At midnight they made offerings to the gods. At the end of this period the marriage was consummated, new clothes were given them and they were ceremonially bathed by a priest. While the groom censed the household gods, the bride was decked in feather garments, white plumes being placed on her head and around her ankles and wrists. After this there was a fresh feast and more dancing to bring the ceremonies to a final conclusion. Diff:rent parts of Mexico had different marriage customs. Among the Mextecs of Oaxaca, for instance, the groom carried the bride to his house on his back.

"Girls of the nobility and middle classes were prepared for married life by instruction in girls' schools patterned after those of the boys. They entered these at about the age of five, learning there to spin and weave, to prepare and cook meals, and to master other domestic arts. Discipline, as among the boys, was very strict, and long periods of silence were imposed upon them. They were never allowed to leave the college precincts unless accompanied by an old woman, who served as chaperon. This rule was not relaxed even when exercising in the school gardens. Should they meet any one not connected with the school, they were forbidden to speak or even raise their eyes from the ground."

(This rigid rule is still observed in India, except by ultra-modern girls).

Love and Marriage Today.—Even today there is no courtship among Mexican Indians, and girls are always shy of associating with men, without the permission of parents. In smaller towns the life about the main plaza is part of the routine of social activity. Two or three evenings a week and every Sunday afternoon the band plays and the public walks around, the women and children accompanied by men in one direction, and the single men in another; in some places there are four lines passing simultaneously, two made up of the middle and upper classes, and two of the peon and servant classes, but in each the women walk one way and the men another, so that they are able to speak and smile openly if they happen to be acquainted, and, presumably unobserved, if they have not been formally introduced.

Maidens of Gods (Deva Dasis).—The American Indians had the Hindu system of having Deva Dasis (maiden of gods). These girls served in the temples, one of their most important duties being to guard the sacred fires so that they were never extinguished and to make a daily food-offering to the gods. As a corollary of these duties, they ate only once a day, and meat was forbidden them save at religious feasts. When they first entered the college their hair was cut short, and they continued to serve until claimed in marriage. Needless to say, no courting was possible under such conditions, for a young man who attempted to converse with the girls was liable to pay with his life for such temerity. Nevertheless, run-away love marriages were not by any means unknown.

These were known as Gandharva marriages in India.

Food Offered to Fire.—Like the Hindus, the Astecs always gave offerings of food to fire. Each person took a very small bit of food and rising put it on the burning brazier, in the centre of the dining

hall, as grace to the God of the Harvest, and by way of thanks for a beautiful repast. In this way each returned thanks or said grace for his own food. This custom was always observed, say the Spanish historians.

Transmigration of the Soul[1].—"To the Mexicans, death was not an altogether abhorrent idea, being little more than an incident in the continuity between this life and the next. But the manner of death was more important, since it had a direct effect upon the fate of the soul. The most enviable lot was that of warriors who died either in battle or in sacrifice; they were supposed to depart to the eastern paradise of the sun, where, assembled on a great plain, they greeted his rising by beating upon their shields, and escorted him on his journey to the zenith."

Life After Death.—The Astecs believed that the soul was immortal. Referring to Astec ceremonies at death, Thompson says:—

"Death, the close of life's cycle, was the occasion of a great many ceremonies. The Astecs believed in three abodes of the dead. The most aristocratic of these was reserved for warriors slain in combat or on the sacrificial altar, and for their feminine counterparts, women who had died in childbirth. Those lucky enough to qualify for this afterworld went to the sun. The men accompanied the sun, patron-god of the warriors, in its daily course across the heaven, but only as far as the zenith. Thence to its setting it was accompanied by the women. After four years' residence in this solar paradise, the dead were converted into birds, particularly humming birds, and were free to fly down to earth. The humming bird is associated with the sun's sojourn on earth in Maya legend.

"Tlalocan, the second abode of the dead, was situated on earth. This was the home of the Tlalocs, the principal rain gods. It was a land of happiness and contentment, replete, as one would expect in the home of agricultural gods, with fields of growing corn, squashes and beans. Suffering and pain were unknown in this land, but those who could enter this charming abode must first qualify by being drowned or being struck by lightning, deaths directly attributable to rain deities. However, those who had died of certain incurable skin diseases were also admitted, perhaps as a kind of compensation for their suffering on earth. Persons eligible for Tlalocan were not cremated, as was the general Astec custom, but were interred in special burial places."

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[1]Sahagun.

Message to Departing Souls.—"To the third abode of the dead went those that had died a natural death whether of noble or humble birth. This place was situated under the world's surface, and was known as Mictlan. Here ruled the Mexican equivalent of Pluto —Mictlantecutli and his spouse Mictecacihuatl. A corpse destined for this abode was addressed as follows: 'Our son, you have finished with the sufferings and fatigues of this life. It has pleased our lord to take you away, for we have no eternal life in this world. Our existence is like the ray of the sun. It is short like the fleeting moments in winter when one warms oneself in the sun. Now has come the time for Mictlantecutli and Mictecacihuatl to take you to the abode that has already been arranged for you. . . . ' "

A Dangerous Journey.—"The journey that the deceased must take from this world to Mictlan was long and fraught with danger. First he had to pass between two mountains that were for ever clashing against each other. Next he had to traverse a trail guarded by a monster snake and a crocodile. Beyond lay eight deserts and a mountainous region known as Eight Hills. The next tribulation was a bitingly cold wind called the Wind of Knives, for it was so fierce that it tore up even the stones in the ground and cut like a razor.

"The final obstacle was a great stretch of deep water, known as Eight Waters. Once this was crossed the deceased entered Mictlan, but four years had been consumed in the journey. Certain help was supplied the deceased by his mourners. Certain papers were cut out by the priests and given the deceased to aid him in his pilgrimage."

Cremation of Kings.—The ceremonies at the death of a ruler were extremely elaborate. Torquemada left a detailed account in Spanish, which can be freely translated as follows:—

"It was customary among the peoples of Mexico that when a ruler died, word of his death was carried with great solemnity to all the neighbouring towns and to distant rulers related to the deceased. Warning was given of the time of cremation, which was usually four or five days after death. When corruption started, the body was placed on specially worked mats, where it was guarded with great ceremonies until the arrival of the rulers invited to the cremation. These brought presents of beautiful cloaks, green feathers and slaves, each according to his wealth, offering them for the last rites.

"Once the bidden guests were assembled, the corpse was dressed in fifteen or twenty rich cloaks, woven with many beautiful patterns, and adorned with gold and other jewellery of great value. Then a piece of jade, which the Indians call Chalchihuitl, was placed on the

deceased's heart. Locks of hair from the top of the dead ruler's head were removed, and placed with others, which had been cut from his head at birth, in a well-worked box of stone or wood carved on the inside with figures of their conception of the demon. These locks of hair were kept as a memento of his birth and death. A painted mask was then placed on the dead person, and a slave was slain. This was the slave who during life had served the dead ruler as chaplain, placing fire and incense on the altars and braziers, which the ruler had in his house. It was held that he was slain so that he could accompany his master to the next world, there to serve his master in the same duties.

"On the deceased were next placed the clothings of the principal god of the town, in the temple or chief house in which his ashes were to be buried. The body was removed from the house with great solemnity, accompanied by the other rulers, relations, friends and the widows. All wept and mourned while the priests sang accompanied by drums. On arrival at the gate of the courtyard of the temple, the high priest and his assistants came forth to meet the procession. The deceased was placed at the foot of the staircase leading up to the temple, pitch pine, sprinkled with copal incense, was piled around and set alight."

Widows Performed Suttee.—"As the body burned and the gold ornaments and jewellery melted, large numbers of slaves, both men and women, were sacrificed, so that they might solace their master in the next world, where he would be provided with another palace. . . . Among those who sacrificed their lives were many of the ruler's widows performing Suttee.

"On the following day the ashes and any bones that had not been burned were collected and placed in the box in which the locks of hair had already been placed. The piece of jade, which had been placed in the corpse's mouth to represent his heart, was also placed in the box. Over the box was placed a wooden statue of the deceased, decked in his clothing. In front of this the remaining widows and relations and friends made offerings. . . . For four days they paid him honor, and took offerings to the place where he had been burned. Indeed, many of them made the same offering twice daily, and repeated it in front of the box enclosing the hair and ashes. They believed that at the end of four days the soul of the dead man began his march to the abode of the dead, and consequently he needed their aid. . . ." (The *chautha* or fourth-day ceremony of the Hindus is reminiscent of this). "Every year, however, a memorial service was held in front of the box. . . . Over the statue were placed much

incense, offerings of food and wine, many flowers and roses, and some tubes of cane containing fragrant things to smoke (tobacco), which they call Acayetl.

"These offerings were kept up for four years, and the participants feasted and drank until they fell intoxicated. They also danced and wept, calling to memory the death of the deceased."

Torquemada also gives a long description of the death and cremation of the ruler of Michoacan in western Mexico. The ceremonies were similar to those already described, but he tells us that for five days after death no maize was ground in the city, no fires were lit, and the whole population remained at home, mourning their dead ruler. (Similar mourning observances are in vogue in several Hindu States of India).

"For the common people the ceremonies were, naturally, very much more simple. The bodies were cremated unless the deceased had qualified for the paradise ruled over by the Tlalocs. Offerings of food were made as in the case of the rulers, and the simple possessions of the deceased were burned with him.

"Among the Zapotecan peoples of Oaxaca the cremated ashes were placed in large funerary urns of pottery, on the front of which were modelled figures of the gods. Examples of these vessels are to be seen in almost all Mexican archaeological collections."*

Festival of the Dead.—Though almost all the American Indian religious ceremonials are either dead or buried under the cloak of Christianity, yet the Indians continue to worship the souls of their dead. While on the "All Souls Day" the Spanish-born Mexicans pray to god and Jesus for departed souls, the Indians pray to the departed soul and convey their devotion and *Shradha* to them. Large amounts of food of the best variety are offered and feasts given in memory of the dead. This is the old Shradha ceremony of the Hindus which the Indians observed long before the advent of the Spaniards or Christianity and they continue to worship the souls of their dead even today, though under a Christian garb.

Coronation Ceremony.—The coronation ceremony of Emperors in Mexico used to be an elaborate and religious affair like those of ancient Hindu Kings and the scene of the Coronation of Emperor Montezuma, after the death of Emperor Ahuitzal (father of Prince Cuatemoc) is described in "Cuatemoc" as follows:—

It is the morning of the day following the interment of Ahuitzol.

*Quoted in 'Mexican Life.'

We see a tall, slender young priest standing on the steps of a temple. It is Montezuma, the son of King Acaya, who had been ruler before Ahuitzol.

The Supreme Judge, in purple and white robes, appears on the scene, and walks up the steps to where Montezuma is standing. He bows low before the priest and then addressing the new Emperor says:—

Your Majesty! You have been chosen by the Electoral Princes, and all the people, and the Army, as being the most worthy man, Prince of the royal blood, to be Emperor.

Montezuma: Your Highness overwhelms me. Surely there are Princes in Mexico more competent than I. Fain would I continue my role as Pontiff, and pursue my ecclesiastical duties and studies in peace.

Supreme Judge: You have served your country as Commander-in-Chief and as Pontiff, and your wisdom has been distinguished in the Council Hall. It is the will of the people.

Montezuma: (very humbly) Then I must accept the honor and assume its responsibilities.

The Committee of Judges and Priests bow low, and depart, Montezuma goes to the Dormitory for High Priests within the "Wall of Serpents" and confers with the Committee on the Coronation Ceremonies.

The next scene is a long shot of the interior of the Supreme Tribunal Hall. The Electoral Princes have met to crown Montezuma, Emperor of Mexico. (1502).

As the Emperor-elect enters the room, the Princes rise to their feet.

It is an impressive ceremony. Brilliant lights falling from huge chandeliers with quartz crystal pendants, and lamps in base brackets, are reflected from highly-polished squares of marble and porphyry which constitute the floor, and by the walls of highly-polished marble and alabaster.

The wall decorations are tapestry pictures, and panelled marble busts of Astec kings.

Marble columns (monoliths) support the roof.

Montezuma proceeds to the foot of the throne, which is on a slightly raised dais. As he stands before the throne that is soon to be his, he realizes the wealth, pomp and power of the Astecs.

The magnificent and beautiful throne is made of bright gold, set with emeralds and other precious stones. Over it is a canopy of rich feather velvet, and hanging down the centre front are glittering ornaments of gold and precious stones.

In front of the onyx dais stands a table; on it are a shield, a Makahuitl, a bow, and a golden quiver filled with arrows made of the same precious metal. On the table, too, is a skull, in which is a large emerald, cut in the shape of a long pyramid.

On the dais is a rug made of tiger skins, while rugs of lion and tiger skins are scattered throughout the room.

In the centre of the Supreme Tribunal Hall, an immense brazier burns. Near it is a gold censer, filled with copal resin. The royal insignia, a golden eagle, with outspread wings, one foot resting on a prickly pear cactus plant and holding in its beak and the other talon, a green serpent made of emeralds, stands on a nearby table.

At the foot of the eagle lies a golden crown of elaborate lace work.

With the Electoral Princes still standing, Montezuma kneels in front of the onyx dais, and the royal mantle of purple and gold is placed around his shoulders by a High Priest.

Then King Nezahualpilli of Texcuco, as First Electoral Prince, places the crown of gold filigree, studded with pearls and emeralds, on his head, and in a firm voice declares:

"Montezuma, by the Grace of God, and the power that is vested in me, I declare you Emperor of Mexico, and ruler over the Astecs and all the people of the empire."

Then King Totoqui of Tlacopan, Second Electoral Prince, presents him with a gold dagger with obsidian point, as an insignia of power to govern in war.

The Coronation Oath.—Montezuma rises from a kneeling posture, and stands while the Pontiff administers the oath of office:

"In the name of the Supreme God, invisible, creator of heaven and earth, do you promise to uphold the religion of your ancestors?"

"The eye of God is upon me. I do."

"Do you promise to protect your country?"

"Do you promise leniency to your people?"

"I do."

Ability Was The Criterion.—The eldest son of a ruler was not necessarily chosen to succeed his father. That depended on his ability

An elder son of little ability or fighting prowess might be passed over in favour of a younger son, and among the Astecs themselves the brother of the dead ruler usually succeeded. (The same is the case in the South Indian States of Travancore and Cochin).

Land Belonged to Community.—Property usually passed to the eldest son, but he was expected to share it with the other children. Children of the masses inherited little from their fathers, for the land farmed by a man belonged to the community, and reverted to it on his death. Heirs who wasted the property that they had inherited were frequently put to death, since they did not appreciate what they had obtained from the sweat of the brow of another.

Guardians were appointed to look after the property of minors, and any dishonesty on their part was punished by death.[5]

Havan Before War.—"A propitious date was awaited for the proclamation of a campaign, the first day of the month being considered especially favourable; the hostile country was explored by spies, called Tequihua, who brought back to the king various maps and other documents containing information likely to prove of use during the operations. War was formally declared by sending weapons, the insignia of sacrifice, to the enemy, and the expedition set forth, on a lucky day in a prescribed order. First marched the priests with the idols of the gods, next the Mexican veterans, followed by the less experienced; following them came the forces of Texoco and Tlacopan, and finally the fighting men of allied provinces. When the forces were drawn up, new fire was made by the priests, and the attack commenced. The actual combat does not seem to have been attended by great slaughter, since the chief object of each individual fighter was not to kill his foe, but to make him prisoner."[6]

Position of Women.—Like the ancient Hindus, the American Indians always treated the fair sex as their equal. Women jointly ruled over empires with husband or brother. Women enjoyed every position of honour of which men could boast. Unlike the so-called civilised Christians, the ancient Americans never fought against a woman, not to talk of killing women and children. The Mexican women are still more or less like Hindu women.

The life of women in Mexico today is very similar to that of the Hindu women. The Mexican women live in a cage of custom. Never, whether married or single, will they appear in public with a man to whom they are not related. Their escort is either father or

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[5]Cuatemoc.

[6]Joyce, Mexican Archaeology.

husband or brother, and always their relationships with other men are on the most formal terms. In the colonial days and in the early days of Mexican independence, no Mexican lady would go shopping unless accompanied by an older woman member of the household, and even now Mexican ladies never go on the street alone: if they go to market, they are accompanied by a servant to carry the packages, and if they go shopping in the stores, they usually go with a woman friend who, however, need not be an older chaperon. At night they go out only when accompanied by one of the men of their family.

Although to a certain extent the barriers have been broken down, still today women of even middle-class birth look askance at employment in stores or offices. While in the past they entered a convent, today, the older unmarried women live on with their fathers, mothers and when these die, continue to move about from house to house as guests of their married brothers and sisters.

Chaste Women.—A Spanish writer of the sixteenth century writes:

"The young people, like all other Indians, were respectful to the old. They married early, the women were uniformly chaste, good house-keepers and mothers, helped to sow and cultivate the crops and raise the poultry and domestic animals."

Dussehra Festival In America.—The Indians of America duly celebrate the Dussehra festival in commemoration of Rama's victory. 'Effigies set up to represent deities of mighty power, were of vast size and in physical aspect often tending towards the grotesque'.[7] The same custom is still observed in India at the Dussehra festival and its traces still linger in Mexico and Peru. The Peru Indians still perform the Rama-Sita Utsav (Dussehra festival). Indians in Mexico still stage the fight between the armies of Rama and Ravana (the demon king of Ceylon) and the writer witnessed in 1939 such a fight at Chilpancinco.

Rama Festival in Peru.—Here is further evidence to prove the fact that Rama was honoured in America.

Pococke quotes Professor Wilson:—"The origin and development of the doctrines, traditions and institutions (described in the Puranas now extinct) were not the work of a day; and the testimony that established their existence three centuries before Christianity carries us back to a much more remote antiquity—to an antiquity that is probably not surpassed by any of the prevailing fictions,

[7] Ancient Life in Mexico.

institutions, or beliefs of the ancient world.[8] What says Colonel Tod on the history which lies buried beneath the vast weight of superincumbent time?—

"If it be destined that any portion of the veil which covers these ancient mysteries, connecting those of the Ganges with the Nile, shall be removed, it will be from the interpretation of the expedition of Rama, hitherto deemed almost as allegorical as that of the Argonauts. . . . . . If Alexander, from the mouths of the Indus, ventured to navigate these seas with his frail fleet of barks, constructed in the Punjab, what might we not expect from the resources of the king of Kaushala, the descendant of Sagara, emphatically called the sea-king, whose '60,000 sons' were so many mariners?[9]

"What says the clear-sighted and learned Sir W. Jones, many of whose theories, in common with those of Wilford, Tod and others who have had the courage to step out of the beaten path of knowledge, have been condemned as rash and chimerical! Do they, or do they not, accord with that distinct notice I have given of the most venerable series of emigrations and colonisations of the human race? The conclusions of that elegant scholar, not less than those of the profound Colebrooke, will, as the reader accompanies me through the course of this demonstration, rivet indissolubly the chain of evidence of which each land has been the faithful chronicler.

"Rama is represented as a descendant from Surya, or the Sun, as the husband of Sita, and the son of a princess named Kaushalya. It is very remarkable that Peruvians, whose Incas boasted of the same descent, styled their greatest festival Rama-Sitva; whence we may suppose that South America was peopled by the same race who imported into the farthest parts of Asia the rites and fabulous history of Rama.[10]

"Again: All these indubitable facts may induce no ill-grounded opinion, that Ethiopia and Hindustan were possessed or colonised by the same extraordinary race; in confirmation of which it may be added, that the mountaineers of Bengal and Behar (Pelasa) can hardly be distinguished in some of their features, particularly their lips and noses, from the modern Abyssinian, whom the Arabs call the 'children of Kush.' Sir W. Jones concludes his observations by this singular but comprehensive remark: 'Of the cursory observa-

[8]Vans Kennedy, Asiat. Jauru., 184.
[9]Col. Tod's Rajast. vol. i. p. 602.
[10]Sir W. Jones, As. Res., vol. i. p. 426.

tions on the Hindus, which it would require volumes to expand and illustrate, this is the result: that they had an immemorial affinity with the old Persians, Ethiopians and Egyptians, the Phoenicians, Greeks and Tuscans, the Scythians or Goths and Celts, the Chinese, Japanese, and Peruvians.' "[11]

Pococke concludes:

"I have applied the most rigid tests, allowing, with the most jealous care, no theory—no mere similarity of sound, to lead me astray from that uniform process of investigation by which these results have been obtained. That process will be found to be based on no narrow nor imaginary foundation, but verified by results as uniform as they are copious. The ancient world is a physiological Grammar of Fact, by the study of which the great chart of the wanderings of the patriarchs of our race will yet be read with truth."[12]

Hinduism in Peru.—Peru, the land of the Sun, which derives its name from Sanskrit (Paru) as pointed out in another chapter had numerous Hindu imprints. The following testimony supporting verifying this conclusion is taken from Prescott's "Conquest of Peru."

One Supreme Being.— "The Peruvians, like so many other of the Indian races acknowledged a supreme Being, the Creator and Ruler of the Universe, whom they adored under the different names of Pachacamac and Viracocha:

"Pachacamac signifies, 'He who sustains or gives life to the Universe.' The name of the great deity is sometimes expressed by both Pachacamac and Viracocha combined. An old Spanish finds in the popular meaning of Viracocha, 'foam of the sea', an argument for deriving the Peruvian civilisation from some voyager of the Old World."[13]

Caste System in Peru.—"A still closer analogy may be found with the natives of Hindustan in their division into castes, their worship of the heavenly bodies and the elements of nature and their acquaintance with the scientific principles of husbandry."

Believed in Future Existence.—"To the ancient Egyptians, also they bore considerable resemblance in the same particulars, as well as in those ideas of a future existence, which led them to attach so much importance to the preservation of the body (dead)."

[11] As. Res., vol. i. p. 426.

[12] Pococke—India in Greece, pp. 249—252.

[13] Cong.—I Pob. del Peru, MS.

Land Without a Prostitute.—The Peruvians like the Hindus were a highly moral and chaste people. The most emphatic testimony to the merits of the people is that afforded by Mancio, Sierra, Lejesama, the last survivors of the early Spanish conquerors, who settled in Peru. He declares: "The whole population, under the Incas, was distinguished by sobriety and industry, that such things as robbery and theft were unknown, that, far from licentiousness, there was not even a prostitute in the country; and that everything was conducted with the greatest order, and entire submission to authority." The document in original (in Spanish) appears as Appendix IX in Prescott's "Conquest of Peru".

Land of Gold.—Like India, (known as golden sparrow) Peru and Mexico were lands of gold. The Astecs in Mexico had a unique culture. They never cared for gold and were very peaceful. Prescott relates the following two stories which show the difference between the Hindu (American Indian) and the Christian culture. About the year 1511, when Vaxo Balboa, was weighing some gold which he had robbed from the natives, a young Indian chieftain who was present, struck the scales with his fist and scattering the glittering metal around the house, exclaimed, 'If this is what you prize so much that you are willing to leave your distant homes, and risk even life itself for it, I can tell you of a land where they eat and drink out of golden vessels, and gold is as cheap as iron is with you.'

A Question to The White Invaders.—When Pizarro's men dying of hunger for days noticed a light and a village and invaded and robbed the people of all their belongings, the Indians asked the invaders, 'Why they did not stay at home and till their own lands, instead of roaming about, to rob others who had never harmed them?'——Herrera, History General.

'Sarmiento speaks of gold to the value of 100,000 castellanos as occasionally buried with Indian Lords; and Las Casas says that treasures worth more than half a million of ducats had been found within twenty years after the conquest, in the tombs near Trusillo. Baron Humboldt visited the sepulchre of a Peruvian prince in the same quarter of the country, whence a Spaniard in 1576 drew forth a mass of gold worth a million of dollars.'

Inca Queens Perform Suttee.—That Suttee was also in vogue in South America is clear from the following by Prescott:

"Next morning the body of the emperor was removed to the church and mass was offered by his murderers. The ceremony was interrupted by several long cries and wailings as of many voices at

the doors of the church. These were suddenly thrown open and a number of Indian women, queens and sisters of the deceased ruler rushing up the great aisle surrounded the corpse. They declared their intention to sacrifice themselves on his tomb and bear him company to the land of spirits. The audience was outraged by this frantic behaviour and caused the women to be excluded from the church; several of them returned to their own quarters and ended their lives in the hope of accompanying their beloved Lord to the bright Mansions of the Sun." (Surya Loka of the Hindus).

THE STONES SPEAK.

(By Ann Severin)

MAYA, Toltec, Astec—
Still their stones speak,
Though overlaid
Temple on temple,
Creed on creed.

Each built his own altars
To fit his far day;
To grow as he grew,
Change with his change.
Now the towers of the stranger
Rise over them all.

Still slow currents pass,
Dust banks old altars,
Weeds grow on crumbling roofs.
Time or desertion or the conqueror,
What matter? All go at last.
Always the jungle and the desert wait
Without the door.

CHAPTER III

HINDU IMPRINTS ON AMERICA

Part II

MANNERS AND CUSTOMS

SLAVES OF CUSTOM
TRADITION AND CASTE
BARGAINING IN BUSINESS
NO FAITH IN PAPER CURRENCY
PAN CHEWING IN SOUTH AMERICA
CHIVALRY TO ENEMIES
HINDU DISHES
'CURE ALL' HERBS
SUPERSTITIONS AND SUPERNATURAL POWERS
ASTROLOGERS IN PLENTY
INDIANS KNOW TELEPATHY
PHILOSOPHY ABOUT WASTE
BIRD OMENS
HINDU LEGEND ABOUT FLOWERS
THE INDIAN YOGI
TIME SENSE
HINDU FAMILY SYSTEM
CHARMS AND WITCHCRAFT
GOOD AND BAD DAYS
WORSHIP OF PLANT SPIRITS
CARRYING INFANTS ON BACK
CARRYING LOAD ON THE HEAD
MEASURING BY HAND AND ARM
ALTAR MUD AS MEDICINE
MAKING VOWS TO GOD
HERB DOCTORS
PANCHAYAT SYSTEM
HINDU CO-OPERATIVE SYSTEM
SUN WORSHIP CONTINUES
OLD RITUALS LIVE
BARBARIAN MISSIONARIES
WHY INDIANS HATED CHRISTIANITY
ROBBING LAND-SAVING SOUL
INDIANS PROUD OF THEIR RELIGION
IN THE NAME OF DEVIL
SWORE BY MOTHER EARTH
YOGIS AND TAPASYA
FUNCTIONS OF PRIESTS
TEMPLE GIRLS

PREPARING 'CHAPATI' IN MEXICO.

AN INDIAN VILLAGE IN THE UNITED STATES.

Photo - Indian Department, U. S. A.

BASKETS OF MEXICO.

THEY LIKE PUMPKINS SWEETS.

CHAPTER III

Part II

HINDU MANNERS & CUSTOMS

Hindu philosophy, customs, beliefs and even superstitions which dominated Ancient America and especially Mexico, the 'cradle of civilisation in the New World,' are still to be observed despite four centuries of 'ruthless Christianisation at the point of the bayonet,' as will be evident from the story of the life and customs of present day Indians in Mexico, Peru, Bolivia, Guatemala, etc. The touching story of a Red Indian leader's refusal to embrace Christianity and his reply to missionaries deserves to be recorded in gold in the pages of Hindu history.

Even today while the laws of Mexico are Spanish, the traditions of the masses are Indian, and two basic conceptions affect the stream of Mexican life. First is the deep belief in the ways of their ancestors, which they share with the Hindus, the Chinese and the Japanese, and secondly, the communal conception of life, (the basic Hindu law of social life and the communal standard of virtues, which Spanish individualism has warped and changed in astonishing ways. The former manifests itself in the inevitable answer of the average Mexican to any question about anything which he may find himself doing; (Es La Costumbre—"It is the custom").

The yoke of custom lies upon the Mexican with a weight almost in the same manner as in India. The harness of past ages binds him from the cradle to the grave and waits grimly upon his children and his children's children. No single fact of life or of psychology is so permeating. Custom rules in the very highest classes of Mexican society and it utterly dominates the life of the lowest. The Mexican mind works from tradition as its primary basis, and the traditions which influence the Mexican's daily life are unchanging. In lands of different blood and newer culture the traditions of the crowd may change from day to day; there are newspapers, there are the changing standards of civilisation, the advances of government, new and pleasant novelties which tempt the taste and influence the mind. In Mexico there is no change; the standards of a thousand years ago are the standards by which the Indian mind judges the events of today.

The psychology of the Mexican mind depends upon these traditions. Its standards of value are primarily the values of tradition; its relentless logic, which carries it from any premises, true or false, to inevitable conclusions, is the logic of tradition, inexorable and unquestioning.

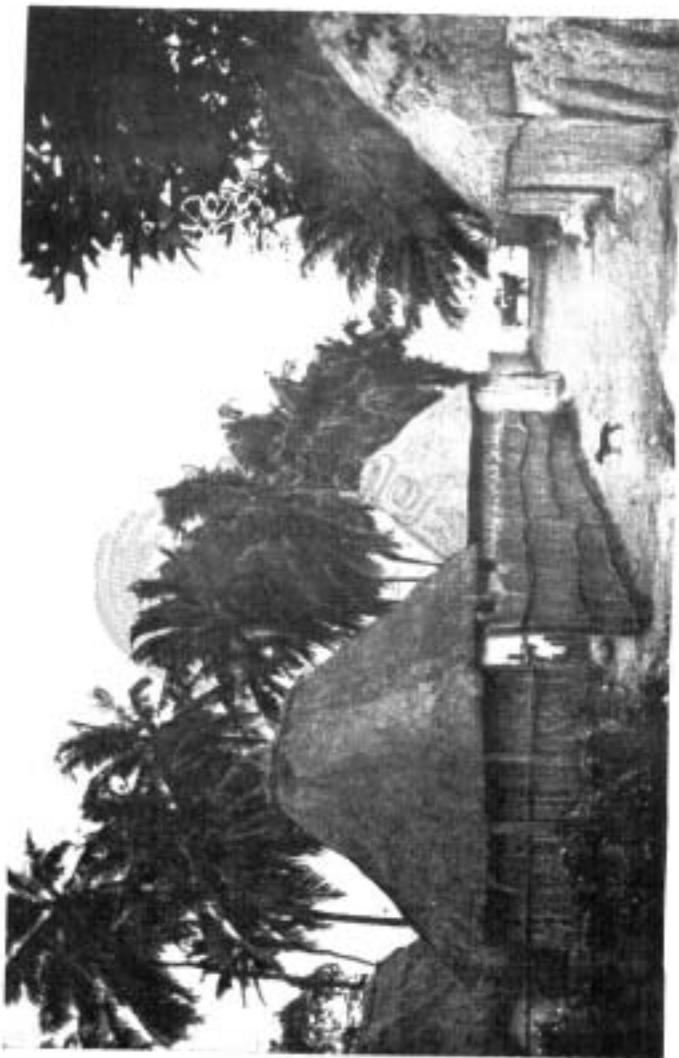
In most cases the Spanish code of customs (which rules the upper classes of Mexico) fits but ill the life and climate of Mexico, and the Indians at large have faithfully clung to their old customs, and live by the tribal oracle and the directions of their herbal medicine men. The Spanish customs dominate the living of Mexico without touching the life of the masses; a case in point is the Indian who is forced because of the cold to wear woollen trousers when in Mexico City, who, however, does not buy these pants, but simply hires them by the day and changes to his white cotton 'Pyjamas' before he leaves the city for his home.

Tradition And Caste.—The bondage to ancestral customs holds primal importance, too, in the ways of work and in the methods of business.

To this day the children of a carpenter become carpenters: the sons of a *cargador* (the public porter or carrier), though they be a dozen in number will grow up to be *cargadores*. This is still truer in the native industries where the makers of *rebosos* (baskets), of pottery and of laces follow their fathers and mothers in the ancient family trades. Inefficient methods of work, scorn for modern conveniences and machinery, even fierce opposition to new comforts are explained sullenly or solemnly by the unanswerable argument, "Es La costumbre." An Indian will load one of the side-baskets on the back of his 'burro' with grain and fill the other with stones; he will trot to market with a load of pottery in a great frame upon its back and when he has sold his stock, will take his way home with the frame filled with a load of stones; and to all protests he will reply that this is the way his fathers did before him, and that they were intelligent and worthy men.

(We are familiar with the same attitude to life among the Hindus).

An Interesting Story.—Sellers of American steel ploughs in Mexico will argue with a native Indian purchaser of the merits of a deep blade which will cut the earth a foot below the surface with no more effort on the part of the oxen, but the Indian will buy the steel plough which looks most like the crooked stick which his father and his grandfather used before him, and when he gets his plough to his little farm he will saw off the left handle because the ploughs of his

A TYPICAL INDIAN SCENE IN CENTRAL AMERICA.

INDIAN BAZAAR IN AMERICA.

THE INDISPENSABLE STONE AIDS.

Like India no kitchen in Indian homes in America is complete without *Sil-Batta*, which is essential for grinding corn and making 'chutney.'

ancestors were guided with but one hand. For centuries the Mexican Indians have transported earth in woven baskets carried by a harness across their foreheads, and many American and English engineers who were engaged in early railway construction in Mexico tell how, at the first introduction of imported wheelbarrows, the Indians insisted on removing the wheels and carrying the barrows on their backs.

Whole villages will, conforming to tradition, manufacture nothing but baskets, or nothing but pottery, although other necessities of their simple life may have to be brought from many miles from the market places to which they trudge to sell their own surplus product.

Hindu Bazaar System.—In fact, custom has more to do with business methods in Mexico than have enterprise and efficiency. The distribution system in vogue in the country is probably the most archaic in a world distribution. Before the Spaniards, Mexican business was practically all done in the market places, and this was a custom to which the Spaniards brought little change.

These tiny stocks of goods are always amusing, and the nonchalance with which a country Indian will sit for hours behind his tiny display of useless wares is one of the charms and pities of Mexico. Except in the great cities, the Indian tradesman much prefers to sell his goods in single pieces or small lots to disposing of his entire stock. The story is told of the effort of an American to buy the entire output of brooms of a neighbouring village; his offer was promptly refused, and the only satisfaction he could get out of his explanation that the offer guaranteed a greater return than the Indians could make from spending months in the hand manufacture and sale of brooms was that if they sold all their stock at once they would have nothing to do for the succeeding month.

The Indian loves the charm of traditional market life so much that he prefers to be there oftener than sell his whole stock on one day and then have nothing to busy himself with in the market which he loves so much. (This bazaar custom was introduced from India as pointed out by Hewitt, quoted in Chapter I).

This is the height of slavery to tradition, but he enjoys it. Residents in the suburbs of Mexican towns know that an Indian driving a flock of a dozen turkeys (with the characteristic long whip with which the birds are herded like sheep) will promptly refuse an opportunity to sell the entire lot. He is willing to sell one or even two but he is going to market and is not going to be cheated out of his

day in town. Women vendors in interior villages will not sell their stock of eggs except by the mano, that is, the hand, or five pieces at one time, and if one wishes to buy five dozen eggs, one must buy twelve manos, paying for each in mano (five) in coins of the realm.

We know how common this custom of selling things by "Fives" is in North India, especially with fruits.

Bargaining in Business.—Bargaining is the rule in Mexico as in the Chandni Chowk of Delhi. This is probably due to the ancient heritage from the days of barter when both the product bought and the product sold were influenced by the law of supply and demand and the usefulness of the commodity. As a rule, the Indian vendors, and indeed the proprietors of the shops around the market place, will ask from fifty to a hundred per cent. more than they are willing to take for the articles on sale.

I often enjoyed this bargaining, when, as a child, I used to go to my village market and buy honeydews and melons in exchange for wheat, and after a long time I enjoyed such thrills once again in the markets in a suburb of Mexico City (Coyoacan), where I spent a couple of weeks.

No Faith In Paper Currency.—Like our village folk, the Indian people have no faith in paper currency and always insist on silver money.

Pan Chewing With Lime.—The American Indians still observe the Hindu custom of chewing leaves with lime.

"The Indians in South America on their trips to village fairs and whenever they are travelling or working constantly, chew the coco leaves. When masticated with a bit of lime or wood ash, a small amount of cocaine is produced and this serves to allay hunger and weariness and enables the Indians to endure hardships and to cover distances that would be impossible under any other conditions. It is not unusual for any Indian to carry a load of two hundred pounds from twenty to fifty miles without showing any signs of fatigue."[14]

Contentment.—We in India often resent the too great contentment of our people, who do not revolt against the present state of affairs, especially poverty and political, economic and religious slavery. But the legacy of contentment, typically Hindu, has travelled far off to America and we find Indians in both Americas as contented as any *sadhu* on the Ganges banks.

I will let a Mexican writer speak on the subject. Describing Indian home life, he writes:—

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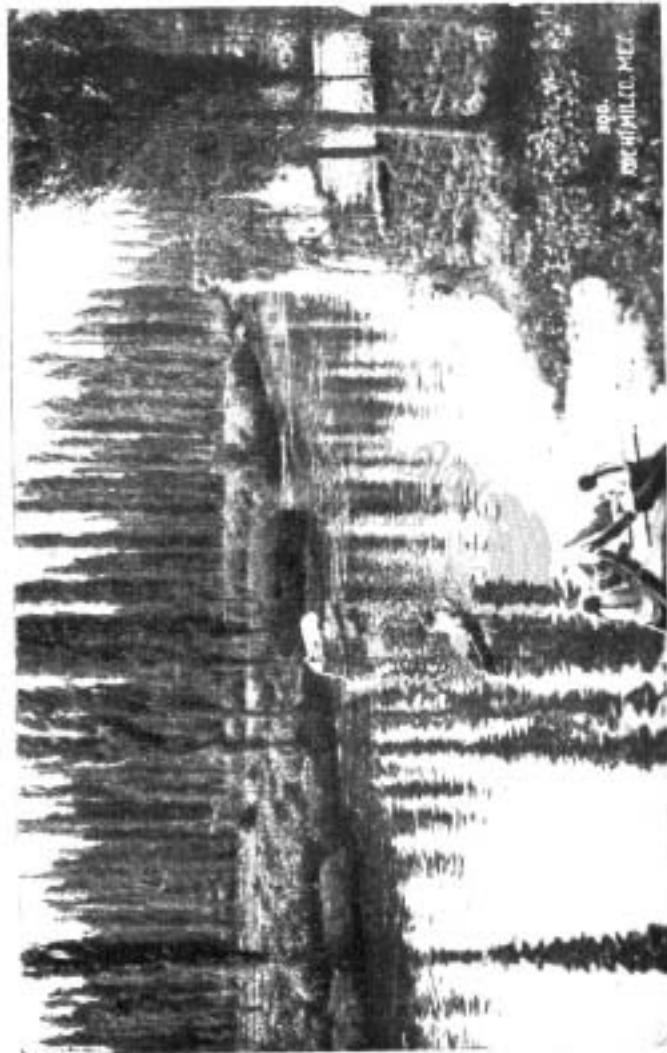
[14]'Old Civilisations of the New World.'

'KASHMIR' IN CENTRAL AMERICA.

This beautiful floating garden near Mexico City has a legend of a goddess, who, like Sita, was swallowed by Mother-Earth.

A RURAL SCENE IN MEXICO

"Comfort is a modern invention, and the pursuit of it a very recent activity. Our ancestors lived in an austere squalor tempered (in the case of the rich) by magnificence. The Indian is without furniture, his house lets in the wind and rain, he has no crockery, no washing place, no water supply, no chimney, no change of clothes No innumerable wants to be supplied. But he does not feel them as wants and makes no attempt to supply them."

Showing Off.—"What he laboriously saves up for, centavo by centavo, is, first of all, a gun so that he can, if the need arises, murder his neighbour; second, a princely hat in which to swagger abroad and excite the general envy; and finally (more, no doubt, to show off than from any human desire to spare his wife unnecessary labour) a sewing-machine.

"Mexican Indians prefer psychological pleasure. They get more fun out of satisfied vanity than out of pneumatically cradled flesh."

Politeness And Hospitality.—We in India are very proud of our polite manners and hospitality and we were so hospitable that we gave away our country to our guests.

The Indians are equally polite and very hospitable. I often heard Mexican friends repeating several Hindu phrases, a part of our politeness. I especially remember the phrase so commonly used by us "Oh, this is your house."

Mexican politeness is found in business life not less than in social etiquette. The genesis of business custom goes back to Spanish times and to Spanish traditions, many of which are preserved more conscientiously in Mexico than in Spain itself. In entering a store or an office no one is too busy to say "Good morning", or if he knows the proprietor personally, to stop and shake hands, while the health of members of both families are inquired after individually. In business correspondence, the forms of ancient courtesy are maintained scrupulously, and even to this day a formal business letter from a Mexican firm will be signed,—instead of "yours truly"—with the alarming array of initials, S.S.S.Q.B.S.M., which means, "Su Seguro servidor, que besa su mano", literally translated "Your faithful servant who kisses your hand."

Mexican social etiquette is founded upon a courtly tradition which gives first place to women and to older men, and which receives the friend with effusive courtesy and strangers with dignified politeness. The embrace is common in Mexico between men, and between women, the kiss upon the right cheek and then the left is a custom always followed, the younger woman or the social inferior kissing the cheek offered by the other.

Lucknow Etiquette.—The Mexicans are very polite and hospitable. Inside a Mexican house the courtesies are observed with the most meticulous adherence to tradition. At every doorway there is a protest as to who shall go first; in the drawing room there is always a polite waiting for the designation of seats by the mistress of the home. The Mexicans beat the traditional code of 'Lucknow* Etiquette,' a rather ridiculous kind, no doubt, but still unquestionably fame is their goal— "that last infirmity of a noble mind."

And is it not true of our people who for fame and *izzat* would incur any amount of debt by spending lavishly on the occasion of a marriage or even an insignificant religious ceremony.

Gladiatorial Combats.—Like the Hindus, the Astecs were chivalrous to their enemies. "It was a time-honoured custom with the Astecs to allow great warrior lords, captured in war, the privilege of contending for their liberty in open combat in the arena.

"Those who fought to regain their liberty in this way were called 'Challengers.'

"After the 'challenge' had been published, it became the duty of the warrior lords of the Empire to defend the honour of their government. The sponsors for the Empire were called 'Champions'.

"These gladiatorial combats were held in the central plaza of the Great Market Square of Tlalteloco ward". (Cuatemoc)

Hell and Heaven.—The Indian, like the Hindu peasant, lives mostly under thatched roofs and the Indian huts (as shown in the pictures in this book) seems to be an exact reproduction of Hindu huts. Here is the description of a typically Indian hut.—

"It was a one-roomed hut walled with reed and roofed with poles and thatch. There were no windows; the light entered, and the smoke of the fire went out through the door and the countless chinks and crannies of the walls. The floor was of trodden earth, dry at the moment, but ready to become mud at the first shower. A bench of trodden earth, the most considerable piece of furniture. There was a hearth, with two or three cooking pots; one of those Palaeolithic pestles and mortars, with which the Indian women grind their maize; two blankets on a peg—and that, in the way of necessities, was absolutely all."

How faithfully it compares with our village huts, though I wonder if many of our city-born readers have ever witnessed these huts.

*Lucknow (India) is known for polite etiquette.

Poverty may be a good theme for our Sadhu Mahatmas and spiritualists, who themselves always live with the richest hosts in palatial buildings, but it is the curse of India as well as of Indians in America, whether they be in Mexico or Peru. Their disease is common. They need to be told how to improve their economic lot, rather than be given baptism or told about the false heaven of the holy scriptures. Let us tell them how to get out of the present hell, and convert the same into heaven during their life time and not after their death.

A Vegetarian People.—The ancient Indians of America were and still most of them are vegetarians. Beans, pepper and maize provide the staple and exclusive food of more than two-thirds of the people of Mexico, according to an estimate made by the Editor of *Mexican Life*.

The inherent defects of vegetarianism found among the Hindus also prevail among the Indians of Mexico. I remain a devout vegetarian, after making several unsuccessful attempts to adopt myself to meat dishes, and I admit that it is not necessary to eat meat, since butter, milk, vegetables and various rich varieties of beans can give enough nourishment, only if the people can afford them. But the basic defect in vegetarianism is that the psychology of a vegetarian becomes too soft, with the result that he becomes cowardly and is not prepared to give the bully the knock-out he deserves. The wise Emperor Meiji of Japan realised this and exhorted his people to give up vegetarianism. The Hindu conscience in me revolts against the killing of animals and I no longer eat meat, yet I feel this question should be investigated in a spirit of scientific and psychological research, before we adopt a national policy on our diet. This should, however, never be understood to mean that meat will be a compulsory part of our diet.

All Hindu Dishes.—The important point I want to bring under the head of diet is that the food of the Indians is very similar to our Hindu food. The Hindu bread (chapati or roti) is eaten in every Indian home in Mexico and other adjoining States. It is called Tortilla (pronounced as Tortia). It is made in the same way as we make in India (but with hands only) and is of the same size and shape. I should say it is as delicate as Gujrati Rotila. It is made of maize (Indian corn), the staple food of the Indians. Pepper, as already mentioned, is essential part of the Indian diet, as of the Hindu diet. They use most of the Hindu herbs for flavouring dishes. Almost all our vegetables and fruits are available in Mexico and some of them have names similar to those in India.[15]

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[15] The Spaniards were delighted to find the Mexican eating the Hindu 'water fruit' *Singhara*, of which they made a dish like cheese.

I have visited many lands during my four tours round the world, but in the matter of food, Mexico was a paradise for me, since I used to get complete Hindu meals:—chapati, beans (dal with Hindu herbs and especially chillies fried in butter) and several other Hindu dishes. The dishes are pure Indian dishes and bear no Spanish influence, but I found several other Hindu foods, fruits and drinks, which were introduced by Spain. Almost all Hindu sweets could be purchased in Mexico city. I could give a whole list of over two dozen delicacies.

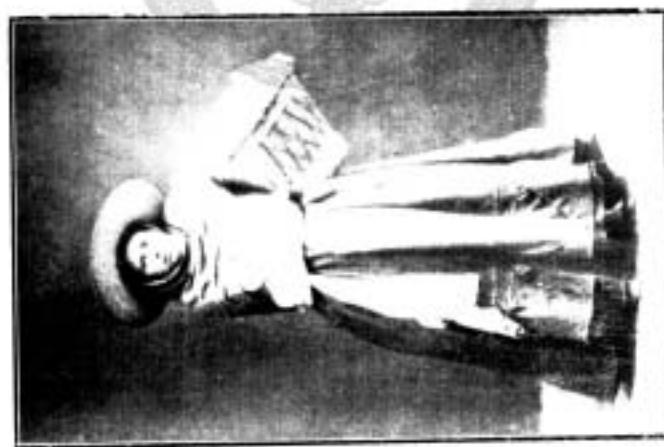
"Cure All" Herbs.—Mexico has many a typically Hindu custom, tradition and trait, but one of the most interesting is the abundance of native medicine men who sell "Cure All" herbs exactly in the same fashion as our quacks sell them outside the Juma Masjid and in Chandni Chowk in Delhi. Their stock of medicines, their slogans, catch-words, tricks and entire trade system seems to be a replica of the Hindu system. Often I was amazed to find these medicos doing prosperous trade in Mexico city and suburbs. In fairness to the herbs, I must say they are really useful and often more effective than patent medicines, which are adding to disease.

I have dealt with the Mexican herbs in another chapter.

Superstitions And Supernatural Powers.—Like the Hindus, the Indians in both Americas believed in various superstitions and also enjoyed supernatural powers, and according to the author of "Old Civilisations of the New World", the Indians in South America still possess these powers. He writes:

"The Incas, as are their descendants of today, were like most Indians, extremely superstitious and believed implicitly in omens and signs. Stubbing one's toe against a bit of fallen masonry signified that one's wife was untrue. A vulture, alighting over a door and spreading its wings to the sun, was a sign of an accident to the owner of the house. A fox or a snake crossing a road in front of a traveller presaged an unlucky journey (just as cats are regarded in India). Bringing an amulet from a distant spot was an omen presaging the appearance of a new variety of potato. The Incas also believed that trepanning of a person's skull always resulted in a new variety of potato, and oddly enough, there is no other part of the world where there are so many varieties of potatoes as in Peru, and nowhere else was trepanning so widely practised. In Incan days, if the current of the Desaguadero River flowed from south to north, it was thought to indicate an uprising of the Karanca or Kallaca tribe. The tribute demanded of the Uros and Kellay-Senka tribes consisted of a species of parasitic insect prized as a delicacy by the Incas. If this tribute was not punctually paid, it was deemed a sure sign of an approaching

TWO WOMEN FROM AMERICA.

Courtesy The Indian Department.

A BAZAAR SCENE IN MEXICO

Photo—Indian Department, The Republic of Mexico.

uprising among the Karas in the south. If more cocks than hens were hatched from eggs the approaching end of the world was foretold."

Astrologers Were Plenty.—"Sorcerers, of course, flourished, and many if not most of the priests claimed to be able to forecast events for years to come. No doubt many of these men were hypnotists and charlatans, but it is an indisputable fact that many of their prophecies did come true. If we are to believe the statements and writings of the Spaniards, the Incas possessed certain powers which are inexplicable."

Science of Telepathy.—"According to innumerable observers and historians, as well as Incan traditions, the Indian races had an uncanny and seemingly supernatural ability for conveying and receiving accurate information over long distances. If we are to credit the apparently unvarnished accounts, it was as remarkable in its way as wireless telegraphy or mental telepathy. An Indian could and often did know exactly how many men or horses were approaching long before they could be seen or heard; he could tell where or in what direction a friend or any enemy was travelling, and he could perform many more equally mysterious feats.

"Even today some of the living descendants of these people possess the same weird power. According to my friend, Dr. Juan Durand, who has devoted many years to a study of Indian history, traditions and life, he personally has witnessed such feats. One night, while at an Indian hut at Raco, the Indian owner placed his ear to the floor and told Dr. Durand the exact number of men in a platoon of soldiers who were passing at a distance of more than three kilometers from the spot. Another Indian at Panao, without rising from his couch, stated the number of men on foot and the number of mounted men travelling on a distant road, and even told the order in which they moved and the direction in which they were going.

"In 1896, while between Cayumba and Monzon, Dr. Durand's Indian carriers deserted; but without faltering or hesitating, other Indians gave the exact route the fugitives had taken and followed them for eighty days across deserts, mountains and rivers where there was no sign of a trail or spoor, often cutting across country, and found them exactly where they had foretold.

"Personally I have never witnessed demonstrations of this sort, but I have repeatedly visited Indians in the most remote spots only to find that they expected me, that they had full information regarding my party and equipment, and had known these facts long before I had arrived. And I have often been informed of events by the Indians when they could not, by any possibility, have received word

by any ordinary means, and later I have always found their information absolutely correct. According to historians and to Dr. Durand, the Peruvian tribes claim that they are able to receive such information of distant events by their ability to 'read' the barking and howling of their dogs, and that this knowledge of the dog's language thus enables them to receive information and full details of matters of which, otherwise, they would know nothing. In all probability this is merely an explanation to satisfy the curiosity of the white man, and the real solution still remains a mystery."

If the above is true, the Indians of Peru are no doubt real Yogis. I wish I were able to visit them, but my passport was taken away by our benign rulers—the British Government.

Philosophy About Waste.—"Never show disrespect to corn", is a very common Hindu saying. Our superstitions about wasting foodstuffs are very similar. When a child I was always reminded by my mother that it was a sin to throw away food and the punishment was very severe. The Hindus and the Indians both believe that drought and famine will result from wasting the crops. The story of the departure of the Corn and Bean spirits from the town where they were being wasted, is very common in Mexico.

Flowers and Garlands.—The use of flowers for all rituals and hanging garlands and wreaths round the necks of gods is a common Hindu and Indian custom.

Offering flowers and garlands to guests is a very popular custom in India and hundreds of people in Indian cities make their living by selling flowers, garlands and wreaths. Even Japan learnt her art of flower arrangement from India.

Mackenzie writes in 'Myths of Pre-Columbian America':—

"Flowers were forms assumed by foam (milk) in Hindu and American Zuni Myths. Flowers therefore contained 'life substance'."

Seler writes in this connection: "The flower was for the Mexicans an emblem of the beautiful and of enjoyment. Everything that was beautiful and contributed to the enjoyment of life—colour, fragrance, taste, art, and artistic skill, music, and sport, but above all, love, and even sexual indulgence—all was in the imagination of the Mexicans associated with the picture of the flower."

The connection between flowers, love, etc., appears, however, to have been of a more fundamental character than Seler supposes. Flower garlands are still worn in India and Polynesia. In Sanskrit literature flowers fall from heaven when the gods honour a hero or heroine, approving of him or her. Not only the Indian gods, but

mortals wore flower garlands and used ointments and scents, but these were of symbolic significance just as were the colours. Like the colours and scents, flowers revealed the attributes of deities.

Omens and Birds.—Finding omens in the behaviour of birds and animals or in any unusual manifestation of nature, such as an earthquake or eclipse, is very common among the Indian people. This is also so among the Hindus. The crowing of a crow, the lament of a dog, etc., all have meanings attached to them.

The Indian Yogi.[16]—Here is an interesting story of Indian life which speaks for itself.

Mrs. Pettijohn, a tourist, drew in her breath and rolled her bulgy eyes. "Oh", she said, "I am fascinated—completely fascinated, watching these Indians. Don't you, Miss Goltz, find them perfectly Maaah'velous?"

Miss Goltz nodded her head. "Yes", she said, "they are very trange."

"Oh, but they are more than that!" warbled Mrs. Pettijohn. "They are so extremely stimulating—so intensely unusual! They are superb, perfectly superb! Frankly, Miss Goltz, it's the Indians that make Cuernavaca so fascinating in my opinion. I can sit here on this hotel terrace and just watch them by the hour."

"Yes", said Miss Goltz, "they are very strange."

"Strange? Yes, but not to me," said Mrs. Pettijohn with emphasis. "I can understand them perfectly, because I understand their——eh spiritual substance. The Indians are different from most people because they live intrinsically. . .They are indwelling— their thoughts, emotions and so forth are hidden in the depths of their egos, their faces do not betray their inner life. . .I can understand them because I understand Yoga. I've been deeply interested in Brahmin philosophy, oh, for years. The Indians here, they of course never heard of Yoga, and the great wisdom it stands for; but they practise it just the same—'instinctively'. Oh, I can see it as clearly as anything. They have practised a conscious inner discipline for ages. *Spiritually*, they are absolutely Oriental! And there is very little mystery in it. They probably brought it with them all the way across the Behring Strait. .from Asia".

"That's very interesting," acknowledged Miss Goltz. "Interesting? Why just take a look at this man, for instance." Mrs. Pettijohn lowered her voice and pointed her square, massive chin in the direc-

[16]Mexican Life.

tion of an Indian who sat squatting under a tree in the plaza that faced the hotel. He was wrapped in a ragged blanket; his two hands were clasped around his raised knees and his wide sombrero hung low over his face.

"He's been sitting like that," continued Mrs. Pettijohn, "probably for hours. . . contemplating his inner self—calm and peaceful."

Hindu Customs in Mexico.—As has been explained in the preface, the writer was denied both the time and the opportunity to study as fully as he would have liked, the manners, customs and social institutions of the American Indians. He therefore has to indent, with the kind permission of the Editor of the 'Mexican Life', on two articles contributed to that magazine by Elsie Clews Parsons, a noted student of Indian life, setting forth the results of her careful survey of Indian customs. Fully acknowledging my debt to her, I am listing below the more outstanding instances of similarity between Indian and Hindu customs culled from Miss Parsons' articles:

Like our people in the villages, the Indians have a unique time sense. Time-keeping without the clock is based on the exactly Hindu system; this sense is inherited by them from their ancestors. The longer periods are reckoned as before or after certain annual ceremonies, just as we do in the villages in India.

The Indians, like the Hindus, are in the habit of making presents, mostly of food, to establish and cement social relationships of all kinds.

Family System Still Rules.—In spite of great social upheavals, the Indians still have the joint-family system on Hindu lines; whatever be one's age as long as one lives in the household of one's parents or relations, one is subject to the head of the household.

Like the Hindus, Indians call all relatives in one's own generation brothers or sisters, however distantly related; similarly the terms uncle and aunt apply to all male and female relatives in the parental generations. True to Hindu traditions, the children of Indians are very respectful to their parents and elders.

Superstitions and witchcraft are rife in both the countries. Thus, the Indians use love charms, resort to witchcraft in cases of sickness, fear the evil eye and use charms by way of protection, attempt to beat out the chizo (evil spirit) by beating the person possessed, believe that droughts and other natural calamities are due to sin, have a pathetic belief in auspicious and inauspicious days, and worship spirits, including plant-spirits. This has been practised by Indians long before the late Sir J. C. Bose discovered that plants had life like animals.

There is considerable parallelism between Indian and Hindu social and domestic habits, methods of expression, gestures, etc. Thus, like the Hindus, the Indians make considerable use of gestures while talking; they greet each other in Hindu-fashion by embracing; mothers carry infants on the back; men sit on their heels, with raised knees, and women sit with their legs drawn under (both postures are typically Hindu); porters carry loads by tumpline on the back; women prefer to go bare-footed; measurements of length are made by the hand and the arm; altar mud is used as medicine; in cases of sickness vows are made to gods for ensurance of recovery; (the writer has fulfilled many such vows made by his mother).

Herb Doctors.—The Indians had a perfect indigenous medical system. There was a special class of men who extracted worms, pebbles, etc., from the body; there were those who predicted with corn, and those who gave herbs for abortion and for ailments of all kinds. These were called 'Gunya' curers; if this word be supposed to be taken from the Sanskrit word 'gun', then it may mean 'qualified men'. The ancient Indians in America knew the use of at least 1400 herbs and they also knew surgery as did the ancient Hindu. For fuller details, I refer the reader to an article reproduced in the Appendix from the *Illustrated Hindu.* (Held up for the next edition).

Panchayat System.—The Indians have a system resembling the Panchayat system of the Hindu villages. At the Junta or town meeting the younger men are not expected to speak and nothing is decided by vote, but only an expression of opinion is given and ultimate action is left in the hands of town officials who are necessarily older men. Discussion at the Junta is conducted in the fashion of public meetings in India: one speaks when one wishes, assenting or disagreeing with the others, without show of temper. Elsie Clews Parsons says that all these contemporary habits and attitudes point to early habits of political co-operation and express a characteristically Indian sense of government; there are however, so many tribes of Indians in America, that differences of customs, practices and ceremonials are quite natural as in our own country.

Hindu Co-operative System.—The ancient Hindu system of co-operative social effort (that Hindus were the originators of co-operation can be proved from all our ceremonies and customs) prevailed among the Indians and is still evident in the methods of celebration of even their christianised religious ceremonies. Thus, on occasions of festivals young people are sent forth to fetch plants, flowers, wood and food, etc., needed in ceremonies and they collect these things from house to house, just as we do in India. These young pedple carry out on a co-operative basis various duties to make

the celebrations a success; they are all of them volunteers and are seldom paid for, 'except in the usual way of feeding the people engaged in such work'. This is very much like the system of common kitchens in vogue in the Punjab.

Today the western people come and give us discourses and write books on the blessings of co-operation, which they seem to have discovered in the same way as they discovered America, but if a study of Hindu custom is made, anybody can see that the principle of co-operation lay under all our ceremonials and customs. Alas, we corrupted it and it became degenerated by the passing of centuries. Even today on the occasion of our marriage ceremony, raising of a couple of thousand rupees by Tanbol, the contributions by relations and friends of a well-to-do family, is not uncommon. What is this but Co-operation?

Sun Worship Continues.—The ancient Hindu cult of the sun still survives among Zapoteca and other sections of Indians. A morning prayer to the sun is still offered. The moon and the stars are still worshipped by the Indians, in spite of Christian attempts to wipe out what they thought was 'heathen practices'. The worship of the Rain God (our Indra) also continues in many parts of America, just as it goes on in the remote valleys of the Himalayas on the borders of Tibet. (The writer once participated in the worship of Rain God).

Image worship and the custom of incense burning still continue in various parts of America; this is corroborated by Christian writers and permitted by Christian priests. Miss Elsie Clews Parsons, referring to the gods and rituals, says:—

"The old gods have practically disappeared, to be remembered, if at all, through folk-tales; but a good deal of the old ritual has persisted."

Barbarian Missionaries.—How difficult it is at the present day to trace in detail the religious practices of the Indians can be judged only when it is realized what cruel methods were adopted by Christian missionaries to wipe out every trace of the Indians' religion, culture and even literature. It is proved from the writings of historians, then on the spot, that thousands of books containing valuable records were burnt. Arson, looting, and terrorism were the Christian weapons adopted to spread the gospel of the great Jesus, who believed in non-violence. What a shame!

The American writer quoted earlier says:—

As late as 1674 Burgoa shows the Padres prying into shrines, destroying the idols, and interrupting funerals. In earlier days they

probably broke up ceremonies and castigated the ceremonialist. . . . . The rifling of the ashes of the dead (tombs) by whomsoever (why not say Christ's messengers?) it was perpetrated was another factor in disrupting the native cult; possibly Christian burial was accepted as the only form of burial where the dead would be undisturbed by vandals.

The unpardonable crimes of Christian invaders in Mexico and Peru find some detailed mention in another chapter "Hindu Blunders in America" and I will conclude this chapter with a hundred per cent true story and a confession by a Christian with regard to Christian methods adopted by missionaries in North America.

Indians Hated Christianity.—No wonder that with the barbaric acts of so-called Christians the Indians were disgusted and regarded every Christian as their enemy. Go to North America, Central America or Hawaii islands the people will tell you "These missionaries robbed our lands and killed our people." The story has been more authentically described in the *Christian Science Monitor* weekly dated Nov. 16, 1938, by Robert W. Desmond, who, while reporting the celebration of a "Thanksgiving Day" celebration held in the vicinity of Lake Champlain (U.S.A.), quotes the speech of Mr. Thomas J. Cook, an honest Christian, after the performance of a drama in which Red Jacket, the Indian leader, refused to give any more lands to the White Governor of New Jersey colony. The writer says, "But the episode in Red Jacket's experience which touched even more deeply many at the festival because of its human appeal and also because of its revelation of the Indian religious philosophy, was that concerned with Red Jacket's refusal to accept Christianity, although the missionaries managed to convert his wife.

"Robbing Land, Saving Soul".—Mr. Cook, in the course of his speech at the opening of the scene, said that while, white men took away lands from the Indians, yet ironically—they also thought they "must save his soul". Had the white man taken more time to study the Indian, he might have been surprised at the religion the Indians had. The speaker added, "They were a very old race, and we have every reason to believe the Indians were worshipping the great spirit (God) hundreds of years before Jesus rode into Jerusalem. The Indians believed in one God, Ha-wen-ne-yu, or the great spirit and to him they ascribed all good. They believed that the great spirit not only made man, but everything that is beautiful and useful on earth."

"The Indians believed that everything that is beautiful in this world would be transferred to the next".

"They believed that all would dwell together in one universal brotherhood, where there would be no sorrow and no death". (Isn't this Hindu philosophy?) Mr. Desmond writes: "Thanksgiving was an Indian idea. It even seems possible that American colonists who started the thanksgiving festival, took their cue from America's original settlers, because the Indians were accustomed to hold a festival each year at about the time sweet corn (maize) was harvested. It was an occasion on which the Indians expressed in their own way gratitude for the bounty of the land".

Indians Proud of Their Religion.—He further quotes Mr. Cook as follows:—

"They believed that theirs was the only true religion, yet they never tried to force it upon others. It was a very simple religion, but they obeyed all its laws. They were not a class of religious and irreligious people, but they all believed the same and did as they believed."

It was with this background that Red Jacket viewed the efforts of Christian missionaries to convert Indians to Christianity.

He came in contact with so many unscrupulous white persons who pretended to be Christians that he naturally concluded that a religiou which did no more for the white man could not be worth adopting. Moreover, if the white man and the red man could not get along peaceably on earth, he saw no reason why they should in heaven. And, finally, he reasoned that if the Great Spirit had wanted the Indian to have the white man's religion, he would have sent it to them when he sent it to the white man, and not have made him wait 1,700 or 1,800 years.

When a meeting was arranged between Red Jacket and a white missionary representing the Boston Missionary Society, who urged the Indians to accept Christianity, Red Jacket replied to him. (This scene was dramatized in the last Ticonderoga festival). After recounting the unhappy relationships between the white men and the Indians, and raising several of the objections already noted, Red Jacket asked, "*If there is but one religion, why do you white people differ so much about it? We also have a religion which was given to us by our forefathers, and which has been handed down to us, their children. It teaches us to be thankful for all the favours we receive; to love each other and be united.*"

This portion of the Indian Chief's advice to missionaries should be written in gold in the history of America. He told the missionary:

"Accept this advice, brother, and take it back to your friends as

the best pledge of our wishes for your welfare. Go then and teach the whites. Select, for example, the people of Buffalo Creek. Improve their morals and refine their habits. Make them less disposed to cheat Indians and less inclined to make them drunk and take away their lands. Let us know the tree by the blossoms and the blossoms by the fruit. When this shall be made clear to our minds we may be more willing to listen to you. You have now heard our answer to your talk and, as we are going to part, we hope you have a pleasant journey back to your friends."

While the missionaries failed to convert the Indian leader to their faith by argument, his wife became attracted to Christianity. "Traitors will accept Christianity," said the leader.

"Anyone with Indian blood who will embrace the Christian religion", Red Jacket insisted to her, "is sanctioning the wrongs done the red man and is an enemy to his people."

"But the missionaries are our best friends," she protested. "They leave their homes, their relatives, and undergo all sorts of hardships to come here to work for our good. It is not the desire for gain that brings them here".

She begged Red Jacket to soften in his attitude toward Christianity, but he insisted that the missionaries told different stories about what "their book" contained, and about what it meant.

Red Jacket then delivered an ultimatum, "I repeat what I said; any Indian who embraces their religion is sanctioning the wrongs done the red man and I will not live under the same roof with any such person. You will either give up this new religion or give up your husband. You can't have both".

Wee-tam-oo would not give up her religion, and there followed a scene of parting which was especially touching because the children did not wish to leave their father. The tribal law, however, ruled that the children belonged to the mother, and must go where she went. At length Wee-tam-oo departed, and with her went the children, White Eagle, Bounding Buck, and the little girl, Honeysuckle.

For seven months Red Jacket lived without his family. He attended to affairs of State, but he was terribly depressed. When friends came to see him, he had very little to say. His children visited him occasionally, but never his wife.

At the end of that time, Red Jacket apparently could endure the separation no longer. He went to his wife, and told her that he could not live happily without her and the children. If she would return, he said, she could worship as she wished, and he would not mention

the subject of religion again. Wee-tam-oo then did come back, bringing the children, who were overjoyed to be with their father again.

Although he never embraced Christianity for himself, Red Jacket did not interfere with his wife or with the children in their acceptance of the new faith.

Mr. Cook, who related the above story, added:

"We can almost agree that the Indian had a religion that for him was as adequate as was the white man's for the white man".

All this was part of the modern re-enactment of an occasion which was a sort of an Indian Thanksgiving Day, the ancient feast of the green corn. So, Mr. Cook concluded, "when we hear the rustle of the wind in the corn"—or, as he might have said, "when our own Thanksgiving observance takes place—*let us think of that truly fine culture, a culture and philosophy that lacked the means of expressing itself to white people, and a culture that has so nearly passed with its people into oblivion*"—thanks to Christianity.

While sharing the sorrow expressed by the honest American, Mr. Cook, I feel like telling him that the culture of the Indian will be born again and will reclaim America. There are already clear signs to that effect. The most advanced and scientifically brought up Americans are already sick of Christianity and they are looking for a philosophy that will "save their souls".

"In The Name Of Devil."—Here is yet another story. Believe it or not the Christian missionaries through their misdeeds have propagated communism in Mexico.

The same Indians that worshipped God, nature and hundreds of gods in various forms have been now converted into 'Believers in Devil' by the most barbarous treatment accorded to them by Christian invaders and missionaries from Spain.

The anti-church spirit of the revolutionary Indians is revealed in an incident from the State of Yucatan. Felipe Carillo Puerto, one of the most idealistic and radical leaders of 1910, moved to organise the workers in the hemp fields and he succeeded in a marked degree. He called a great convention of the workers to meet in the central plaza of the capital city of Merida. Mr. Hubert Herring, an American scholar (a devout christian) reports the following portion of his speech, reported to him by an eye witness: "Comrades, in the name of God you had your lands taken from you (by the missionaries); In the name of God you became slaves upon the lands of your fathers. In the name of God your rights were stripped away; you worked from

sun-up to sun-down for five to ten centavos (about one penny); the courts and the laws gave you no help; you were held in bondage. In the name of God the church-bells called you to work at day-break, and not until sun-down did those same bells ring to release you. In the name of God your wives and daughters were dishonoured. . . . Now in the name of the Devil, you have your lands, you have your liberties, you have the right to hope." And from ten thousand throats there rang out the cry 'Viva el Diablo! Viva el Diablo!' (Long live the Devil).

Mr. Hubert Herring commenting on the above speech, asks, "Is not the speech justified? If you had lived in Yucatan, working under the most abominable slave conditions on the American continent; if you had worked twelve to fourteen hours a day for five cents; if you had been beaten and chained for the slightest infraction of the rules of your master; if you had seen your seventeen year old daughter on the night before her marriage taken away by the son of the plantation manager (a white man), and been powerless even to voice a protest; if, on top of all else, you had seen the church keep silence, and the priests stand by consenting, what would you have said to Felipe Carillo that day in Merida"?

(Can any reader reply to the question?)

Swore by Mother Earth.—Like the Hindus the Mexicans used to swear by the name of Mother Earth (Dharti Mata). Before confession the penitent took an oath to tell the truth, by touching the ground with a finger which he licked. This was the customary manner of swearing, and the action was usually accompanied by the words "In the name of the Sun, in the name of our lady—the Earth, I swear this-and-this, and in ratification thereof I eat this earth." This action was termed "eating the earth in respect for the gods," and was performed each time a temple or shrine was entered. (I have performed this ceremony several times in my village temple).

Yogis and Tapasya.—The ancient Americans had Yogis and Priests who suffered rigours like Hindu priests. "In Tehuacan there was an especially holy order of priests who spent four years at a time in perpetual prayer (by relays) and observed a continual fast, abstaining from meat, fish, fruit, honey and pepper, and taking but one meal a day. They were supposed to commune directly with the gods, and were held in especial estimation by the kings."[11]

Mackenzie writing on the point says:

"The conclusion drawn from the evidence of the Yappan myth

[11]Joyce, Mexican Archaeology.

that Hindu cultural influence reached America is greatly strengthened when we find Acosta informing us that certain Mexican ascetics, who assisted the priests, dressed in white robes and lived by begging. The wandering Brahman and Buddhist pilgrims in India similarly begged their food. Like the Hindu ascetics, those in Mexico 'went out into the mountains to sacrifice or do penance', engaged in hymn-chanting and incense burning; while some abstained from meat, tortured themselves, smeared their bodies with various substances, allowed their hair to grow long and never combed or cleansed it; others carry pans of fire on their heads, and so on. Torquemada tells of priests who became saint by undergoing a four years' penance; thinly clad, sleeping on the bare ground, eating little food, watching and praying and drawing blood from their bodies. 'Blood drawing was the favourite and most common mode of expiating sin and showing devotion' in America as in India, while 'fasting was observed as an atonement for sin.' "[18]

Functions of Priests.—The functions of priests in Mexico were similar to those of Hindu Priests. Joyce writes: "The functions of the Mexican priesthood were manifold; apart from the general care of the temples and the maintenance of the holy fires, the priests were employed in sacrifice, divination teaching, astronomy and the preparation of manuscripts. The ceremonial burning of incense at appointed hours absorbed much of their time, for to the sun alone this offering was made four times during the day and three times during the night. They lived in communities, under the strict supervision of their superiors and colleagues; small breaches of discipline were punished by extra performance of the penitential rite, by pricking with alore-spine, or by midnight offerings of incense upon a mountain; more serious offences by beating, especially at the Etzalqualiztli festival, or by death. The provision of wood for the temple fire was a most important duty; in Mexico it was usually undertaken by the novices, but in Michoacan it was nominally the duty of the king, though in fact the high-priest, as his representative, saw to the matter. The education of would-be priests was a matter of great moment, and the institution at which this was carried out, the Calmecac, deserves a word of description. Parents wishing to dedicate a son to the service of the gods invited the officers in charge of that establishment to a banquet during which they communicated their desires. The child was then taken to the Calmecac and offered to the image of Quetzalcoatl, the patron of the institution, and his ears were pierced. If too young to be entered as a novice forthwith he was

[18]Mackenzie, "Myths of Pre-Columbian America."

for the time restored to his parents, but his necklace was left with the god, since it was believed that his soul was mysteriously attached to this ornament. At the age of seven or eight the child definitely took up his residence at the Calmecac, where his duties at first consisted in sweeping the building and preparaing the black paint used by the priests from the soot of a species of pine. Later on, he assisted in the collection of alore-spines used for blood-letting, and later still in the gathering of firewood and preparation of sun-dried bricks for building (abodes). All the time he was receiving instruction in the ceremonial chants and in ritual, and learning the practice of austerities by rising at midnight to offer incense or to take a ceremonial bath, or by joining in the ceremonial fasts on appointed days. The elder novices occasionally made pilgrimages at night to a neighbouring mountain; they set out alone and nude, carrying a censer, a bag of incense, a torch, a conch-shell trumpet, and a number of alore-spines. The latter were left at the furthest point of their journey wrapped in a ball of hay. The Tlamacazqui lived with the novices at the Calmecac, all messed and slept together, and were subject to the strictest discipline. A special duty of the Tlamacazqui was the sounding of conch-shells and drums at stated hours of the day and night. A portion of the Calmecac was reserved for girls, also dedicated by their parents to the service of the gods. They were under the charge of elderly unmarried women, and assisted in the sweeping of the temples, the tending of the fires, the preparation of food, and the manufacture of garments and ornaments for the idols. They were compelled to live in strict chastity, but their service was not necessarily life-long. Any girl when she attained a marriage-able age might leave the establishment with the permission of her superiors, which was easily obtained by means of a present. In fact, many girls entered the service of religion in the hope that their devotion to the gods might be rewarded with a good husband."

CHAPTER IV

CHILDREN OF THE SUN

PART I

THEIR ANCIENT HOME IN INDIA
THEY RULED THE WORLD
GREAT BUILDERS & ARCHITECTS
ORIGIN OF THE INCAS OF S. AMERICA
PERU—A SANSKRIT WORD
ROMA AND RAMA
INDIA, ROME AND PERU
ANDES OF INDIA & AMERICA
MEXICO—A HINDU NAME
SURYA VANSHI RULERS OF MEXICO
RAMA & RAVANA IN ITALY
SURYA VANSHIS IN SYRIA
HINDU COLONIES IN PALESTINE & EGYPT
ETHIOPIA—THEIR KINGDOM
THE CITY OF OM
THEY RULED AMERICA
SANSKRIT NAME OF INCA TEMPLE
SUN TEMPLES IN INDIA
SUN WORSHIP IN EUROPE & AMERICA
WHY INCA RULERS MARRIED SISTERS
BUDDHIST LEGEND SOLVES MYSTERY

IMAGE OF THE SUN GOD.

Photo - National Museum, Mexico.

OFFERING INCENSE TO SUN GOD.

Courtesy Mexican Archaeology.

INCA RECEIVING INSPIRATION.

Courtesy—Peabody Museum Papers

CHAPTER IV

CHILDREN OF THE SUN

(SURYA-VANSHI RAJPUTS IN AMERICA)

"I should here remark, that the Ramas were Soorya-vanshi, or of the Sun Tribes: their mythology, history, language, and worship, with one arm reached to Rome, with the other to Peru."—Pococke, India in Greece, p. 93 (referring to the fourteen tribes of Rama (Hindu Emperor) in Greece.

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"If we turn again to Peru, other evidences arise to mark the identity of this great people, of which nothing can be a stronger proof than the identity of especial social usage. The Peruvians, and their ancestors, the Indians, are in this point of view at once seen to be the same people. 'The leaves of the Cuca,' writes Prescott, 'when gathered, are dried in the sun, and being mixed with a little lime, form a preparation for chewing, much like the betel-leaf of the east; the pungent leaf of the betel was in like manner mixed with lime when chewed. The similarity of this social indulgence in the remote east and west is singular.' "—Pococke, India in Greece, p. 174.

Surya-Vanshi (Children of the Sun) rulers in America, may be a startling idea for some Hindus, who have only read English novels and the history of England and the statement might evoke laughter from 'Americanists of the natural growth theory', but the deeds and imprints of the Children of the Sun in the vast continent of America speak for themselves. Their majestic temples, glorious buildings, marvellous roads, their unique government systems, caste systems, industrial guilds and hundreds of other imprints of Hinduism leave an imperishable stamp on America.

Surya-Vanshi in Mexico.—The Inca rulers of South America are of course known as the Children of the Sun, but the Maya and Astec rulers of Central and parts of North America (U.S.A.), were also Surya-Vanshis. Here is a testimony from an authentic book:

"The earliest known kings of America claimed solar descent. Nothing is known directly of the rulers of the Maya while they were still in Guatemala, but they arrived in Yucatan ruled over by kings

who probably claimed solar descent. In Mayapan, for example, the kings acted as the high priests of the national cult, and claimed descent from Kukulcan, their culture-hero.[1] This Kukulcan was identical with a certain Zamna, who came from the west to Yucatan, and brought many arts and crafts with him. Zamna was a son of the Sun.[2] . . . The beings credited with the foundation of the Maya and Mexican civilization are constantly referred to as gods, but there does not seem to be any evidence that the later kings were similarly regarded. At the same time, it is possible that the early rulers of Mexico were divine beings, Children of the Sun. For a certain tribe in Louisiana, called the Natchez, had been ruling over them, at the time of the arrival of the Spaniards. These men were descended from immigrants from a country in the direction of Mexico. It is said that, many years ago, there arrived a man and his wife, who came down from the sun. He came to bring to the people the rules of good government. He gave them certain laws, among them being the following: That no one must kill anyone except in self-defence; no one must know any woman but his own; people must not lie, get drunk or be avaricious, but must be ready to share with all.[3] This stranger further said that temples must be built in which there should be kept the eternal fire (Havan Yagna of the Hindus). He also brought down fire from the sun in the presence of all. The kings of the Natchez, called Suns, were intimately associated with their agriculture, and took a chief part in the agricultural ceremony, being the high priests of the sun-cult. They could bring on rain by fasting. This tradition of the origin of a ruling family of Louisiana from the south-west, strongly suggests that the Mexicans were formerly ruled over by the Children of the Sun.

"Wherever it is possible to examine the ruling classes of the archaic civilization, it is found that they were what are termed gods, that they had the attributes of gods, and that they usually called themselves the Children of the Sun. This is the case in Egypt, Sumeria, India, Indonesia, Micronesia, Melanesia, Polynesia, and America—that is, from one end of the region to the other.[4]"

Ancient Home in India.—Pococke, along with Tod and other historians of Rajput history, deserve the gratitude of the entire Hindu race for his very able survey of the 'Romance of Surya-Vanshi' in his immortal work 'India in Greece.' I can do no better than give this

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[1] Spence, 155.

[2] Bancroft, III, 462-63, 465.

[3] du Pratz, 330-31.

[4] Perry, The Children of the Sun, p. 141.

greatest story of world colonisation in the words of the great scholar.

He writes :

"I would now take a rapid survey of the vast 'Tribes of the Sun,' whose influence and religious practices very early penetrated to the remotest regions. In a general point of view, we may look upon Oude (Oudh in the U.P.), as having been the first great and ancient focus of the region of the Children of the Sun, of whom Rama was the patriarch. The prevalence of the Solar tribes in Egypt, Palestine, Peru, and Rome, will be evident in the course of the following rapid survey, for it will be impossible to do more than give a sketch of this widely-spread people.

"The children of the great Surya race of Northern India are, throughout the world, to be recognised by their gigantic buildings, and still more distinctly, by those massive walls, and great public works, which strike the beholder with astonishment alike in Rome, Italy, Greece, Peru, Egypt and Ceylon. They may with great propriety in all these instances be termed Cyclopean, *i.e.* the style of building adopted by those Guklo-pes (Kvkyones) or chiefs of the north Jumna, as well as the countries adjacent of the Rama tribes of Oude. This race early formed settlements in Greece to the south Achaia; they were the Arcadians, and proudly styled themselves 'Pro Selenoi,' 'Before the Lunar Race.' Their name was expressive of the fact of their being distinguished as coming from the 'Arca-des,'[5] or of the Land of the Sun: the more immediate district whence they emigrated, being the 'Arac-des,' or Arac land, in the vicinity of Akeha,[6] the form 'Arak,' and the Irak of the district of Babylon, being varieties of the same word. The very early prevalence of the Sun tribes in the Peloponnesus is clear. It was this people who gave to that large division of Greece the name of the 'Apian Land;' a term which has constituted the standard literary enigma of ancient and modern times. They were the 'Apian,' or the 'The Suns. . . .' [7]"

The Sun of Hindus.—"The princes of Mewar," writes Colonel Tod, "are the elder branch of the Surya-Vans, or Children of the Sun. Another patronymic is Raghoo-vansa, derived from a predecessor of Rama, the focal point of each scion of the Solar race. The prince of Mewar is styled 'Hindoo Sooraj,' (Sun of the Hindoos). This descendant of one hundred kings shows himself in cloudy

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[5]Arca, the sun, and des '(Desh), land.

[6]Vide Map of Indian Settlements.

[7]Ibi, the Sun; Persian plural Abi-an, Suns. The usual Sanskrit form in Avi; the "v", "b", and "p", commutable: hence Apian. Rajastan, Vol. i. p. 211.

weather from the 'Soorya Gokra,' or Balcony of the Sun. The great object of the adoration among the Egyptians was 'Apis,' (Abis,) *i.e.*, 'The Sun,' and their connection both with Oude and the Solar worship is as distinctly seen from the appellation of their land, 'Aetia'[8] both 'the land of Oude,' and 'the land of Sun,' while the 'Ramas of Oude', are as self-evident in 'Rames-es,'[9] or 'Chief of the Ramas.' "

Origin of Incas.—"Another ancient name of the Peloponnesus, was 'Inachia,' or the 'land of the Suns,'[10] whence also the Inachus River, the Inachidae and the Inachi-enses, or Sun tribes. The most venerable name to be met with in the Argive genealogies is Inachus, or the 'Sun-king,' both of whose sons were Autochthons, or the descendants of the Chiefs of the Attock."

Peru's Origin in Sanskrit.—"The race of Inachus, or more correctly speaking, the Inacas, was co-extensive with the world, both old and new. They were the In'cas of Peru,[11] a term signifying the land of 'The Sun,' whose people were 'Peruvians,' or 'people of the Sun.' Here also the same vast public works are the characteristic of the Cyclopean Ramas, who are still further demonstrated by their festival of the Rama-Sitva, or Rama and Sita, his wife. 'From Rama,' observes Colonel Tod,[12] *'all the tribes termed Surya-Vansi, or Race of the Sun, claim descent, as the princes of Mewar, Jeipoor, Merwar, Bekaner and other numerous clans.'*...Ayodhya was the first city founded by the race of Surya. Like other capitals, its importance must have risen by slow degrees; yet, making every allowance for exaggeration, it must have attained great splendour long anterior to Rama. Its site is well-known at this day under the contracted name of Oude......Overgrown greatness characterised all the ancient Asiatic capitals, and that of Ayodhya was immense. Lucknow, the present capital, is traditionally asserted to have been one of the suburbs of ancient Oude, and so named by Rama, in compliment to his brother, Lacshman[13] (Lakshman).

"The names of Lacmon, the mountains of Oude, the fourteen tribes of Oude Ramas ('Call-id-Romos'), the 'tribe of Love,' son of Rama, and the Canalovii Montes, have already been brought before the reader. This is the ancient race that reared such granted struc-

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[8]Aetia; a contracted form of Aditya, the sun.

[9]From Rama and es, a chief.

[10]Inaca, the sun; derivative form of Ina, the sun,—Inach-ia Sol-land.

[11]Pera, the sun. Paruvyu-a-um, derivative form of Paru (the Solar Race.)

[12]Rajasthan, p. 45.

[13]Rajasthan, p. 38.

tures in Greece. Of these Colonel Mure[14] has justly observed, 'It is difficult to class the men who erected or inhabited the noble structures of Mycenae, and who certainly preceded the Dorian Conquest, in the same rank of mythical nonentity as the barbarous semi-demons who figure in northern romances. We feel as if the existence of the former ought to have been as intimately associated with their residence, even in popular legend, as that of the Egyptian kings, with their pyramids and palaces.' They are the men of Roma, *i.e.*, Rama. They are the same race. 'That Rome,' writes Niebuhr, 'was not a Latin name, was assumed to be self-evident, and there can be no doubt that the city had another of an Italian form, which was used in the sacred books, like the mysterious name of the Tiber. The name Roma, which has a Greek look,[15] like that of the neighbouring town of Pyrgi, belonged to the city at the time when all the towns round about it were Pelasgian.' Again, in another remarkable passage displaying that sagacity for which he was so distinguished, Niebuhr remarks: 'This western world was connected with that primeval and extinct world which we call the New. The ancient Astecans, whose calendar was the most perfect which was anywhere used for civil purposes before the Gregorian, had a great year, consisting of 104 solar years. Their mode of dividing it accorded with their system of numeration, in which twenty-five was the base. During this period they introduced two intercalations, making up twenty-five days between them; and when we read of the Mexican festivals of the New Fire at the beginning of a new secular period, it is impossible not to be reminded of the Roman, or properly speaking, the Etruscan secular festivals; more especially as at Rome a new fire was kindled in the temple of Vesta on every first of March.' "[16]

Surya-Vanshis in South America.—Pococke continues:

"The identity of practice in Rome and Peru under numerous points of view, I shall shortly have occasion to notice. But I shall now firmly rivet the chain of evidence that connects the children of 'Peru', that is, the children of 'The Sun' with the Surya-Vansha, or Sun tribe of Oude. They are both the people of the 'Undes' and the 'An-des'. 'Undes' is the general name of the tract of country situated between the Kailasha and Himalaya ranges of mountains west of Lake Ravanas Hrad, and intersected by the course of the Sutlej river, which,

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[14]Hist. of Gr. Lit., Vol. i. p. 24.

[15]Vol. i. p. 287. "Niebuhr was very naturally led to imagine this celebrated name to be derived from Pwun 'strength.' The Sanscrit long 'a' very frequently replaced the 'o' and 'w' of the Greek; just as the dialectic change in Poseidon and Poseidan," says Pococke. India in Greece, pp. 162-67.

[16]Niebuhr's Rome, Vol. i. p. 281.

issuing from the lake, flows to the north-west.[17] 'To this day', observes Colonel Tod,[18] 'An-des is still designated the Alpine regions of Tibet, bordering on Chinese Tartary.' Here, then, we have the Ramas of Oude directly connected with the Andes, and the people of Peru with the Cuclopes (Cyclopes), or 'Chiefs of the Jumna;' the same tribes which we shall find characterised, both in Greece and Rome, as the Cyclopes, or owners of vast 'Go-Kula' or 'herds of cattle (Cows).' Hence the constant allusion of the early writers to the 'Oxen of the Sun,' and the immense flocks of sheep which covered the country of the 'Arcades,' or 'land of the Sun.' Nor can the people of Mexico be less connected with this race; their language, a dialect of Sanscrit at once betrays them."

Mexico—a Hindu Name.—"If the land of Peru derived that name from 'The Suns' (Peru), no less did that of Mexico from the abundance of its gold and silver, Makshico.[19] But our evidences of the identity of the race which peopled this country, do not rest simply upon language; the great monuments of this ancient people equally demonstrate their origin. Let us hear one who has had access to the most authentic documents connected with the ancient races of Peru. 'The walls of many of the houses have remained unaltered for centuries; the great size of the stones, the variety of their shapes, and the intimate workmanship they display, give to the city (Cuzco), that interesting air of antiquity and romance, which fills the mind with pleasing though painful veneration.' "[20]

Again, speaking of the fortress of Cuzco, he writes: "The fortress, walls and galleries were all built of stone; the heavy blocks of which were not laid in regular courses, but so displayed that the small ones might fill up the interstices between the great. These formed a sort of rustic work, being rough hewn, except towards the edges, which were finely wrought. Many of these stones were of vast size, some of them being full thirty-eight feet long by eighteen broad and six feet thick."[21] "Like the vast remains of the Guk'cla

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[17]Hamilton's E. Ind. Gaz., Vol. ii. p. 692: Un-des is the local form for Uena-des.

[18]Rajasth., Vol. i. p. 44. Col. Tod however derives the term from A-nga, the country of Karna, the son of Soorya.

[19]"Makshika, is a mineral substance, of which two kinds are described. The Svarna-makshika, or 'Gold Makshika,' of a bright yellow colour, apparently the common Pyritic Iron Ore; and the Rupyamakshika, or Silver Makshika. They are, however, perhaps rather synonymous of Gold and Silver Ore respectively, than the names of species."—Wilson's Sans. Lex. Clavigero incorrectly derives Mexico from their War-God Mexitli.

[20]Prescott's Peru, Vol. I. p. 15; from Men of Gen. Muller, Vol. ii. 225.

[21]Prescott's Peru, Vol. i. p. 15.

(Gokula) race, in Greece, and the marvels of architectural power in Ceylon, 'the traveller still meets, especially in the central regions of the table land, with memorials of the past, remains of temples, palaces, fortresses, terraced mountains, great military roads, aqueducts, and other public works, which, whatever degree of science they may display in their execution, astonish him by their number, the massive character of the materials, and the grandeur of the design.'[22] Nor does this writer's account of the united enterprise and industry re-required to construct a road over the grand plateaux, afford an inferior idea of the resources of these 'Children of the Sun,' the ancient people of the Ramas. 'It was conducted,' remarks Prescott,[23] 'over pathless sierras buried in snow; galleries were cut for leagues, through the living rock; rivers were crossed by means of bridges, that hung suspended in the air; precipices were scaled by stairways, hewn out of the native bed; ravines of hideous depth were filled up with solid masonry. In short, all the difficulties that beset a wild and mountainous region, and which might appal the most courageous engineer of modern times, were encountered and successfully overcome... The broken portions that still survive here and there, like the fragments of the great Roman roads scattered over Europe, bear evidence of their primitive grandeur, and have drawn forth the eulogium of a discriminating traveller usually not too profuse in his panegyric, that the roads of the Incas, were amongst the most useful and stupendous works, ever executed by man.' "[24]

Rama And Ravana in Italy.—Pococke also mentions about the imprints of Rama, the Hindu deity, and Ravana, the demon king, in Italy. He says:

"Behold the memory of their chief, Ravana, still preserved in the city of Ravenna, and see on the western coast of Italia, its great rival Rama, or Roma. How that great city of the Solar Rajpoots—the 'Gene Taga-Ta,' or 'Gens Toga-ta,'[25] that is, the Taga races[26] gradually reduced, by the combined powers of policy and war, the once mighty 'Torooshcas and Hooscas,' (E'Trusca's and Oscans), a people of Cashmirian origin, is well known to the student of history. He may not, however, as clearly understand the internal structure of the society of Rome, and her domestic policy; for this he

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[22]Prescott's Peru, Vol. i. p. 59.

[23]Prescott's Peru, Vol. i. p. 59.

[24]From Humboldt's Veu des Cordilleres, p. 294.

[25]Gena, a tribe.

[26]The Taga is a renowned Rajpoot Tribe. The Toga of the Ramas was the dress worn by this tribe. The race was of the Taga-des (Toga-tus) that is, Tag-land.

must exercise independent and energetic research. That city had its Curule, chair of ivory, from the royal chair of the Curus, the opponents of the Pandus (Pandusia) its tribe of 'Pleb's'[27] (Plebe-ians,) from the Soodras of India, and its 'Sen-ators;' more correctly, 'Sen-nat wars,'[28] or 'War-chiefs,' from the same land. The reader will perceive that the knowledge of Romans, relating to the sources of their own language, was about as correct as that of the Greeks, when speaking the old Hellenic tongue."[29]

In Syria, Palestine and Egypt.—Several historians have tried to assert that India borrowed her civilisation from Egypt, but the evidence produced by Pococke proves beyond doubt that 'Children of the Sun' from India colonised Egypt, Syria (Surya), Palestine (Pali-Stan). Let Pococke present the evidence. He writes:

"Who could have imagined that latitudes so northerly as the line of the Oxus and the northern Indus would have sent forth the inhabitants of their frozen domains to colonise the sultry clime of Egypt and Palestine! Yet so it was. These were the Indian tribes that, under the appellation of 'Suria,' colonised Syria. It is in Palestine that this martial race will be found settled in the greatest force. The land called by the Greeks 'Al-Gup-tia,' (Aegypt) derives its name from its colonists, the 'h'Ai-gopati,' a term at once revealing their original land and the object of their worship. They are settlers from the same land with the 'Hya,' or 'Horse Trines,' most of whom are the 'Children of the Sun,' and worshippers of 'Gopati,' a term which at once signifies 'the Sun,' 'the Bull,' and 'Siva.'[30] Hence their designation as 'Hyas of the Solar Races,' or 'h'ai-Gop-tai' (Ai-Guptai); 'Gop'tai' being the derivative from Gop'ti, expressing 'the descendants of, or people of Gop'ti, a large section of whom were the 'Sons of Kush;' hence the term 'Kushites,' as applied to the 'Aitio-Pas' (Aithio-Pas), or 'Chiefs of Oude.' Cusha was one of the sons of Rama,—sovereign of Oude,—in whose honour the dynasty of 'Rames-es,' or 'Rama's Chief,' took its rise; the members of the same Solar dynasty giving the title to 'Ramoth-Gilead,' one of its settlements in Syria. According to Col. Tod, 'Rameses,' 'chief of the Suryas,' or 'Sun-born Race,' was king of the city designated, from his mother, Kaushalya, of which, 'Ayodhia' was

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[27]Plelas—A man of a degraded tribe—an outcast.

[28]Sena, an army; nat'h, a chief, or lord: war, Persian attributive. (See Rule xvi. Appendix).

[29]Pococke—India in Greece, pp. 172-73.

[30]I need not here remind the reader of the far-famed chariots and horses of the Egyptians, nor of the importation of this celebrated breed into Judaea in the time of Solomon, (Pococke).

the capital. His sons were Lova and Kush, who originated the races we may term 'Lavites,' and 'Kushites,' or Kushwas' of India.

"The great divisions of this ancient system of colonisation were 'Abus-sinia' (Abyssinia,) a name derived from the great river in their old land already noticed, *viz.* the 'Abua Sin' or the 'Indus,' and the people of the river 'Nubra,' to the neighbouring division of Africa. 'The chiefs of Oude,' or 'Aityo-pa,'[31] were the colonists who gave the name of 'Aithio-pia' to another section of the land, while the 'Nil,'[32] or 'Blue River,' once more re-appeared in Africa as the 'Nile.' *Thus, then, by the simple, yet conclusive nomenclature of land and water, have we reached the introductory evidences of the Indian colonisation of Egypt.*"[33] But we pause not here—in fact the mass of these evidences is so overpowering, that the great difficulty is that of making a selection.[34] By the Hebrews this land of Egypt was called Misra-im, their way of writing 'Mahes'ra-im,'[35] the latter termination being the Hebrew plural of 'Mahes'ra,' the names of 'Siva,' already demonstrated in the terms 'Gop'ti, Siva and Haigoptai,' descendants or 'people of Siva.'"

The City of Om.—Heliopolis, a name at once Sanskrit and Greek[36] was, as I have observed one of their chief towns; called also Om, *i.e.* "O'm", the great triune symbol of the Creator. The sacred syllable spelt O'm, is pronounced A o m, or a u m, signifying Brahma the Supreme Being, under his three great attributes of the Creator, the Preserver, and the Destroyer . . .

Sun Worship in India.—If the Incas (children of the sun) regarded the Sun as their chief Deity, the Hindus until today regard Sun worship as the best and most essential part of prayers.

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[31]The Hai-thoo-phoo, or Hayas of Thoo-phoo, or Thibet, a province bordering on the Nubra, formed a part of the emigrating bands, who are also to be found in Palestine.

[32]More generally the Nil-Ab, or blue waters. (Pococke).

[33]I may add that a branch of the Ganges is also called Nile-Dhara (Blue-stream) and it is also an open secret that the source of Nile river is mentioned in the Hindu mythology and it was only discovered after the detailed story in the Hindu Purana was thoroughly studied and the engineers followed the route mentioned therein.

[34]Those interested in further exploration of the subject should read India in Greece by Pococke.

[35]Properly Mahesvra (Siva). The "v" is lost by the usual digammated process, and the "a" and "i" rapidly blend together. The Sanscrit "Mahi" always reappears in Greek as "Mai".

[36]From Heli, the sun (Helios), and poli (πολις), a city; as Trichino-poly.

Although the hymns in which Surya is addressed are not very numerous, his worship was most common in the olden time, and has continued to the present hour. It is to him that the Gayatri, the most sacred text of the Vedas, is addressed at his rising by every devout Hindu. Simple in its phraseology, this short verse is supposed to exert magical powers. It is as follows:—

"Let us meditate on that excellent glory of the divine Vivifier:
May he enlighten (or stimulate) our understandings."[37]

As a specimen of the language employed in some of the later writings in reference to this verse, read the following few lines from the "Skanda Purana":—

"Nothing in the Vedas is superior to the Gayatri. No invocation is equal to Kashi (Benares). The Gayatri is the mother of the Vedas, and of Brahmans. By repeating it a man is saved. By the power of the Gayatri the Kshetriya (warrior caste) Vishvamitra became a Brahmarishi (Brahman Saint), and even obtained such power as to be able to create a new world. What is there indeed that cannot be effected by the Gayatri? For the Gayatri is Vishnu, Brahma, and Siva, and the three Vedas."[38] With promise of such blessings, it is not to be wondered at that the worship of Surya should continue.

The following translation of hymns from the Rig-Veda gives a fair specimen of the language used in addresses to Surya:

"Behold the rays of Dawn, like heralds, lead on high
The Sun, that men may see the great all-knowing god.
The Stars slink off like thieves, in company with Night,
Before the all-seeing eye, whose beams reveal his presence,
Gleaming like the brilliant flames, to nation after nation.
With speed, beyond the ken of mortals, thou, O Sun!
Dost ever travel on, conspicuous to all.
Thou dost create the light, and with it dost illume
The universe entire; thou risest in the sight
Of all the race of men, and all the host of heaven.
Light-giving Varuna! thy piercing glance dost scan,
In quick succession, all this stirring, active world,
And penetrateth too the broad ethereal space,
Measuring our days and nights, and spying out all creatures.
Surya with flaming locks, clear-sighted god of day,

[37]"Indian Wisdom," p. 19.
[38]"Hindu Mythology," p. 30.

Thy seven ruddy mares bear on thy rushing car.
With these, thy self-yoked steeds, seven daughters of thy chariot,
Onward thou dost advance. To thy refulgent orb
Beyond this lower gloom, and upward to the light
Would we ascend, O Sun! thou god among the gods."

As a boy of ten I used to recite this prayer every day, while standing in the river Jehlum facing the sun. My uncle used to lead the prayer in Sanskrit.

Sanskrit Name of Temple.—The Children of the Sun had built great temples in honour of their deity in India, America and other parts of the world, and it is significant that the name of the largest and most important temple in South America bears a name of clearly Sanskrit origin.

"The most renowned of the Peruvian temples," says Prescott,[39] "the pride of the capital, and the wonder of the empire, was at Cuzco, where, under the munificence of successive sovereigns, it had been so enriched that it received the name of Coricancha[40] (Ghar-Cancha in Sanskrit) or the place of gold. The interior of the temple was the most worthy of admiration. It was totally a mine of gold. On the western wall was emblazoned a representation of the deity, consisting of a human countenance, looking forth amidst innumerable rays of light, which emanated from it in every direction, in the same manner as the sun is often personified with us. The figure was engraved on a massive plate of gold, of enormous dimensions, thickly powdered with emeralds and precious stones. It was so situated in front of the great eastern portal, that the rays of the morning sun fell directly upon it, and at its rising, lighted up the whole of the apartment with an effulgence that seemed more than natural, and which was reflected back from the golden ornaments with which the walls and ceiling were everywhere encrusted. Gold, in the figurative language of the people, was the tears wept by the Sun, and every part of the interior of the temple glowed with burnished plates and studs of the precious metal. The cornices which surrounded the walls of the sanctuary were of the same costly material, and a broad belt of gold work, let into the stone work, encompassed the whole exterior of the edifice."

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[39]Vol. i. p. 91.

[40]Read—Ghur-i-cancha. Ghur, a horse;—i, of; Cancha,—gold. Ghur is the present Hindoostani for home Griha; Cancha, is pure Sanscrit for gold.—(Pococke).

Sun—the Rajput God.—Pococke continuing the story of the 'Children of the Sun,' says:

Let us now, from Peru, direct our glance towards north western India, where we cannot but be delighted with the guidance of Colonel Tod, the accomplished annalist of the martial Rajputs, the Children of the Sun. "At the Jaipur court," writes this energetic officer, "whose princes claim descent from Kush, the second son of Rama, the Bha'n Septimi[41] is peculiarly sacred. The chariot of the sun, drawn by eight horses, is taken from the temple dedicated to that orb, and moves in procession. In the mythology of the Rajputs, of which we have a better idea from their heroic poetry than from the legends of the Brahmins, the Sun-god is the deity they are most anxious to propitiate; and in his honour they fearlessly expend their blood in battle from the hope of being received into his mansion. Their highest heaven is, accordingly, the B'hant'han, or 'B'hanu-loca,' the region of the Sun."[42] At Udaipur the Sun has universal preference. His portal[43] is the chief entrance to the city; his name gives dignity to the chief hall of the palace;[44] and from the balcony of the Sun[45] the descendant of Rama shows himself, in the dark monsoon, as the Sun's representative. A huge painted sun, of gypsum, in high relief, with gilded rays, adorns the hall of audience, and in front of it is the throne. As already mentioned, the sacred standard bears his image, as does that Scythic part of the regalia, called *Changi*, a disc of black felt, or ostrich feathers, with a plate of gold, to represent the sun, in its centre, borne upon a pole. The royal parasol is termed Kernia, in allusion of its shape, like a ray (Karna) or the orb.[46]

Hinduism in Babylonia.—"That a system of Hinduism pervaded the whole of the Babylonian and Assyrian Empires, Scripture furnishes abundant proofs, in the mention of the various types of the Sun-god, Bal-nat'h, whose pillar adorned 'every mount,' and 'every grove;' and to whose other representative, the brazen calf,[47] the fifteenth of each month was especially sacred.[48]

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[41] The seventh day of the sun; called also the birth of the sun.

[42] Rajast., vol. i. p. 563.

[43] Surya-pol.

[44] Surya-mahal.

[45] Surya-Gokra.

[46] Rajast., vol. i. p. 565.

[47] Nanda.

[48] Rajast., vol. i. p. 605.

"Bal-nat'h, the deity worshipped in Puttun Somnat'h, 'the city of the Lord of the Moon,' was the Sun-god Ba'l. Hence the tribe of the dynasties which ruled this region, 'Bal-ca-Rae,' the Princes of Bal, and hence the capital 'Balika-eur', the city of the Sun, familiarly written 'Balabhi.'[49] The reader will not readily forget the renowned 'City of the Sun,' 'Heliopolis;' nor Nenes, the first Egyptian king of the race of the Sun, the Menu Vaiviswata, or patriarch of the Solar race; nor his statue, that of "The Great Menoon,'[50] whose voice was said to salute the rising sun. In Peru, the most significant national solemnity 'was the Feast of Raymi,' (read Rama). At this feast the priest, after opening the body of his victim, sought in the appearances it exhibited, to read the lesson of the mysterious future,[51] a practice, the reader need not be reminded, of the 'Romani,' (read Ramani,) of Italy, as well as the northern tribes of the "Toorooschi,' and 'Hooschis,' incorrectly written 'Etruscans' and 'Oscans,' by the Romans.

"I would here simply remark, that her great deified heroes were the chiefs of Kastwar and Balik[52] (Balakh in Central Asia)—Castor and Pollox: the former, the son of Leda, and the brother of Pollox: that is, both the Kashmirians and the people of Balakh sprang from Leda—or Ledakh. I might multiply the evidences of this great Cyclopic branch of the human race, the patriarchal idolators of the Sun: but enough has, I doubt not, been already said, to prove its vast extent, its origin and its gigantic ambition to conquer time itself, by its architectural power, and its extraordinary mode of sepulture. The martial bands of Surya-Vansa had penetrated Syria also, in which they acted so prominent a part as the fierce and warlike opponents of the favoured Children of Israel."

Pococke quotes Prescott:

'The sacred flame,' he observes, speaking of Peru, 'was entrusted to the care of the Virgins of the Sun; and if by any neglect it was suffered to go out, in the course of the year, the event was regarded as a calamity that boded some strange disaster to the monarchy.'[53] Nor has the same author omitted to point out

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[49]Rajast., Appendix iv., p. 801 Gr. Helios and polis, Sans. Heli, the sun; and palli, a village or city; a common terminative, as Trichino-poly.

[50]The Great Me'-M'noo, as a corruption of Maha-Menoo, *i.e.*, the Great Menoo.

[51]Prescott, vol. i. p. 101.

[52]Castwar, Cashmir, and Nepal; Balika, Balikha vahlike, Bolk. For the Latin form "Castor," see Rule xvi, Appendix to India in Greece. (Pococke).

[53]"Vigilemque sacraverat ignem Excubias divum eternas.

the several features which at once mark the common parentage of the ancient and modern followers of the rites of Rama; for Rome, like Egypt, was colonised by a conflux of the Solar as well as Lunar races; hence the pomp of her pontifices has always partaken of the ritual of each. 'Another singular analogy with Roman Catholic institutions,' he remarks, 'is presented by the virgins of the Sun; the Elect, as they are called to whom I have already had occasion to refer. These were young maidens, dedicated to the service of the deity, who at a tender age were placed under the care of certain elderly matrons, Mamaconas, (read Mama-Canyas),[54] who had grown grey within their walls.

'Under these venerable guides, the holy virgins were instructed in the nature of their religious duties. They were employed in spinning and embroidery, and with the fine hair of the vicuna wove the hangings for temples, and the apparel for the Incas and the household. It was their duty, above all, to watch over the sacred fire obtained at the festival of Raymi (Rama). From the moment they entered the establishment, they were cut off from all connection with the world, even with their own family and friends. No one but the Inca and the Coya, or queen, might enter the consecrated precincts. The greatest attention was paid to their morals, and visitors were sent every year to inspect the institutions, and to report on the state of their discipline. Woe to the unhappy maiden who was detected in an intrigue! By the stern law of the Incas she was buried alive, her lover was to be strangled, and the town or village to which he belonged was to be razed to the ground, and sowed with stones, as if to efface every memorial of his existence. One is astonished to find so close a resemblance between the institutions of the American Indian, the ancient Romans, and the modern Catholic.'[55]

India—the Common Source.—Pococke commenting on Prescott's account says:—

"Had this writer been aware of the extent and modified worship of the idolaters of the Race of Rama— had he marked from the most distant periods to the present day the gradual fusion of its worship with the Lamaic rites of Bud'ha, who was called the 'Arca-Bandha,' or Kinsman of the Sun, he would have found a just solution of this simple problem. He would have marked how the hoary pontifices of the city of Rama (Roma), when the keys of power were

[54]Mamas-Canyas. Mothers of the Virgins. Canya (Kanya), a pure Sanskrit word for "Virgin".

[55]Prescott's Peru, vol. i. p. 105.

about to be wrested from their grasp by the nascent vigour of Christianity, strove to save their tottering gods by persecutions unparalleled save by those of their successors; he would have marked how that priesthood, effects of everything but subtle craft, used as an engine of political power that very Christianity it could no longer oppose, by tenaciously preserving every rite that could bow down the mind to the sense. Then, armed with these powers, as with a host seduced from its allegiance, he would have marked these successors of Attus Naevius and his marvellous whetstone, first striving to outmiracle the human judgment, then crushing that Truth, by the adoption of whose name and forms alone, itself, the Lamaism of the West, was saved from utter annihilation."[56]

Why Incas Married Sisters?—Buddhist Legend Solves Mystery.—Here is yet another proof which links the Incas with the people of India. The mystery of Inca rulers marrying their sisters is solved by a Buddhist legend quoted by Pococke on high authority and supplies yet another proof that the Incas belonged to India. Pococke writes:—

"That the Lamaic system of Bud'ha also came in with or was more prominently put forward with the dynasties of the Ptolemies, is clear, since 'Ptolemy'—a name received through the Greeks as 'Ptolemaios,' is merely a title expressive of the sovereign's office; that king being 'P to-lema-ios,' a Greek way of writing 'B (u) Dha-lama-Hyos,' or 'Bud'ha's Bya Lama.' Nor I remind the reader that the Ptolemies pursued, down to the time of Caesar, the custom of intermarrying with their sisters, a practice running up to the ancient era of Okkalko, (the Ikshwaku of the Hindus,) one of the venerable Bud'has of antiquity. Thus the same race in Peru, though of the Solar branch, practised the custom of the Hai-gop'tai (Aiyvnrai.) 'The heir-apparent, according to Garcilasso, always married a sister, thus securing an heir to the crown of the pure heaven-born race, uncontaminated by any mixture of earthly mould.[57] The origin of this custom amongst the Sakyas (Bud'hist Princes) is of vast antiquity, as it proceeds from as authentic Bud'hist source, furnished by the most distinguished Pali scholar of his time. I give the passage at length:—

"I shall now only adduce the following extracts from the Tika, containing the names of the capitals at which the different dynasties reigned; and giving a distinct account of Okkako (Ikshwaku of Indus)

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[56]Pococke—India in Greece, pp. 174—81.

[57]See Prescott's Peru.

and of his descendants, as well as the derivation of the royal patronymic 'Sakya,' to which no clue could be obtained in Hindu annals; but which is nearly identical with the account extracted by Mr. Csoma de koros from the Tibetan 'Kahgyur,' and published in the *Bengal Asiatic Journal*, of August, 1833. Those nineteen capitals were—Kusawati, Ayojjhapura, Baranasi, Kapila, Hatthipuri, Ekacheckkhu, Wajirawutti, Madhura, Aritthapura, Ikdapatta, Kosambi, Kannagochha, Roja, Champa, Mithila, Rajagaha, Takkasilla, Kusnara, Tamalitti.

"The eldest son of Okkako was Okkakamukho. The portion of the royal dynasty from Okkakamukho to Suddhodano (the father of Gautama Buddha), who reigned at Kapilo, was called the Okkako dynasty. Okkako had five consorts, named Hattha, Chitta, Jantu, Palini and Wisakha. Each had a retinue of five hundred females. The eldest had four sons, named Okkakamukho, Karakando, Hatthineko, and Nipuro; and five daughters, Piya, Sapiya, Ananda, Sananda, and Wiyitasena. After giving birth to these nine children, she died, and the Raja then raised a lovely and youthful princess to the station of queen consort. She had a son named Jantu, bearing also his father's title. This infant, on the fifth day after his nativity, was presented to the Raja sumptuously clad. The delighted monarch promised to grant any prayer of hers (his mother) she might prefer. She, having consulted her relations, prayed that the sovereignty might be resigned to her son. Enraged, he thus reproached her:—'Thou outcast! dost thou seek to destroy my (other) children.' She, however, taking every private opportunity of lavishing her caresses on him, and reproaching him at the same time with—'Ra'ja! it is unworthy of thee to utter an untruth;' continued to importune. At last the king, assembling his sons, thus addressed them:— 'My beloved, in an unguarded moment, on first seeing your younger brother, Jantu, I committed myself in a promise to his mother. She insists upon my resigning, in fulfilment of that promise, the sovereignty to her son. Whatever may be the number of State elephants and State carriages ye may desire, take them, as well as a military force of elephants, horses, and chariots, and depart. On my demise, return and resume your rightful kingdom.' With these injunctions, he sent them forth in charge of eight officers of State. They, weeping and lamenting, replied, 'Beloved parent, grant us forgiveness for any fault (we may have committed).' Receiving the blessings of the Raja, as well as of the other members of the court, and taking with them their sisters, who had also prepared to depart,—having announced their intention to the king in these words, 'We accompany our brothers'—they quitted the capital with their army, composed of four constituent hosts.

Great crowds of people, convinced that on the death of the king they would return to resume their right resolved to adhere to their cause, and accompanied them in their exile. On the first day this multitude marched one *Yojana* only; the second day, two, and the third day, three *yojanas*. The princes thus consulted together:— "The concourse of people has become very great; were we to subdue some minor Raja, and take his territory, that proceeding also would be unworthy of us. What benefit results from inflicting misery on others? Let us, therefore, raise a city in the midst of the wilderness, in Jambudi'po.' Having decided accordingly, repairing to the frontier of Himawanto, they sought a site for their city.

"At that period our Bodhisatto, who was born in an illustrious Brahman family, and was called Kapilo Brahman, leaving that family, and assuming the sacerdotal character in the Isi sect, sojourned in the Himawanto country in a 'parnasala,' (leaf hut), built on the borders of a pond, in a forest of sal trees. This individual was endowed with the gift called the 'bhomilakkhanan;' and could soar up into the air. In a certain country, where the grass, bushes, and creepers had a tendency in their growth, taking a southerly direction then to face the east; where lions, tigers and other beasts of prey, which chased deer and hog; and cats and snakes, which pursued rats and frogs, on reaching that division, were incapacitated from persevering in their pursuit; while, on the other hand, each of the pursued creatures, by their growl or screech only, could arrest their pursuers; there, this (Kapila Isi) satisfied of the superiority of that land, constructed this 'parnasala.'

"On a certain occasion, seeing the princes who had come to his hut in their search of a site for a city, and having by inquiring ascertained what their object was, out of compassion towards them, he thus prophesied:—'A city founded on the site of this parnasala will become an illustrious capital in Jambudipo. Amongst the men born here, each will be able to contend with a hundred or a thousand (of those born elsewhere). Raise your city here, and construct the palace of your king on the site of my parnasala. On being established here, even a *chandalo* will become great like unto a Chakkawati Raja.' 'Lord,' observed the princes, 'will there be no place reserved for the residence of Ayyo?' 'Do not trouble yourselves about this residence of mine; building a parnasala for me in a corner, found your city, giving it the name of Kapila.' They, conforming to his advice, settled there.

"The officers of State thus argued: 'If these children had grown up under their father's protection, he would have formed matrimonial

alliances for them: they are now under our charge; and then addressed themselves on this subject to the princes. The princes replied, 'We see no royal daughters equal in rank to ourselves, nor are there any princes of equal rank to wed our sisters. By forming unequal alliances, the children born to us, either by the father's or mother's side, will become degraded by the stain attached to their birth; let us therefore form matrimonial alliances with our own sisters.' *Accordingly, recognising in their sister the character and authority of a mother, in due seniority (the four brothers) wedded (the other four sisters).*[58]"

This Indian custom was observed by the Incas in South America. The story of Inca customs and life follows in the second part of this chapter.

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[58]Pococke,—India in Greece, pp. 191—95.

CHAPTER IV

CHILDREN OF THE SUN

PART II

THE INCAS OF PERU

MESSENGERS OF CULTURE TO S. AMERICA
LEGEND OF THE INCAS
ITS RELATION TO HINDU LEGEND
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CASTE FOR EVERYBODY
NO THIEF, NO LIAR
STRICT LAWS
WORLD'S RICHEST TEMPLE
ROBBERS WONDER-STRUCK
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CHAPTER IV

CHILDREN OF THE SUN

PART II

THE INCAS OF PERU

It is now my intention to give a brief sketch of the great Inca civilisation of South America by means of a series of quotations from the best authorities, especially Garcilaso de la Vega,[59] *(who recorded first hand the story of the Incas in the sixteenth century), Hyatt Verrill, author of 'Old Civilisations of the New World', Mrs. Nuttal, the most energetic American woman scholar and some Peruvian witnesses of Inca glories.*

Messenger of Culture.—"The best authorities agree that the inhabitants of the country, now known as Peru, lived in barbarism until civilisation was introduced amongst them by the Incas. One tradition designates as island in the Titicaca lake, another Tiahuanco, as the place where, 'after the deluge,' a man or deity appeared, divided the land into four parts and distributed these to four brothers.[60]

"Four being the sacred number of the Hindus was strictly adhered to by the Hindu emigrants to foreign countries, and we find the 'order of four' in Greece, Egypt, Syria, Indonesia and America. The centre of the Inca capital, Cuzco (Kush-ko) consisted of a great square whence four roads radiated to the cardinal points. In the centre of this stood a gold vase from which a fountain flowed. The Spaniards also found in Cuzco a large, beautifully-polished stone-cross (Swastika) which evidently symbolized, as in Mexico, the four quarters and must have been appropriately placed in the square. Garcilaso de la Vega states that the capital formed an actual image of the whole empire, 'for it was divided into four quarters and an

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[59]Garcilaso de la Vega, comentaries Reales, Lisbon, 1609; also translation by Sir Clements B. Markham, issued by the Hakluyt Society. Rites and Laws of the Incas (accounts by Molina, Salcamayhus, Avila and Ondegardo), translated by Sir Clements B. Markham; also Gieza de leon, Herrerra, etc. and Ms of Padre. Anello Olive.

[60]Mrs. Nuttal.

extremely ancient law rendered it obligatory that representatives of each province and of each class of population should reside there in homes, the location of which precisely corresponded to the geographical position of their respective provinces. Each lineage was thus represented and occupied separate dwellings, assigned to them by the governors of the quarters. All persons were obliged to adhere to the customs of their forefathers and also wear the costumes of their ayllus or tribes (Cieza de Leon, Cronica chap. XCIII). For the Incas had decreed that the dresses worn by the members of each tribe should be different, so that the people might be distinguished from each other as, down to that time, there had been no means of knowing to what locality or tribe an Indian belonged.' In order to avoid confusion, the modes of wearing the hair were rigidly prescribed, and the bands worn on the head by the vassals had to be black or of a single color only. The higher in rank a person the more his costume resembled that of the Inca, without, however, approaching it in length and richness. 'Thus, even in an assemblage of 100,000 persons it was easy to recognise individuals of each tribe and of each rank by the signs they wore on their heads.'

"It was obligatory that each should permanently live in the province he belonged to. Each province, each tribe, and in many parts each village, had its own language which was different from that of its neighbours. Those who understood each other by speaking the same language considered themselves as related to each other and were friends and confederates. . . ."

Incas' Private Language.—The Incas employed a private language of their own,[61] which none *but members of the royal lineage presumed or dared to learn.*

Garcilaso de la Vega, who claimed royal descent, stated that unfortunately no records remained to enable one to form an idea of what the Inca language was like.

Unique Caste System.—The autocratic, though peaceable way, in which the novel scheme of government was imposed upon the inhabitants of Peru by the foreign chieftains is best proved by the following passages from the *Rites and Laws of the Incas* (page 77) and Garcilaso de la Vega (pp. 9 and 10). "With a view that each tribe should be clearly distinguishable and after assigning a different costume to each, they were ordered to choose their respective pacariscas, a word meaning, literally, their birth and origin. They were told to choose for themselves whence they were descended and

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[61] Must be the language of their Mother Country.

whence they came, and as the Indians were generally very dull and stupid, some chose to assign their origin to a lake, others to a spring, others to a rock, others to a hill or ravine. But every lineage chose some object for its pacarisca. Some tribes (subsequently) adored eagles because they boasted to have descended from them... others adored fountains, rivers, the earth, which they call Mother, or air, fire . . . . . snow-mountains, maize, the sea, named mother-sea."

According to Garcilaso de la Vega, "the Peruvian tribes subsequently invented an infinity of fables concerning the origin of their different ancestors... An Indian does not consider himself honorable unless he can trace his descent from a river, fountain, lake or the sea, or from some wild beast like the bear, puma, ocelot, eagle, etc."

A 3000-Mile Empire.—"When the Spaniards arrived on the west coast of South America, they found the country from Ecuador to Chile inhabited by vast numbers of highly cultured and civilized people under a king or emperor known as the Inca. At that time the ruling Inca, Atahualpa, had recently been victorious in a civil war and had taken his brother, Huascar, prisoner. According to the Incan tradition, there had been up to that time thirteen Incas reigning over the empire, the first Inca and the founder of the empire having been Manco-Kapac, who with his sister-wife,[62] Mama-Ocllo, appeared on the scene from Lake Titicaca and declared themselves the Children of the Sun. At the spot now known as Cuzco, (Kush-ko)[63] they established their capital and laid the foundations for a vast confederation that eventually extended for more than three thousand miles north and south and from the pacific coast to beyond the Andes;[64] an area of more than twelve hundred thousand square miles, containing upward of twenty million people,—the largest area and the largest population under one government existing in the New World prior to the Spanish conquest.

"Whatever may be the truth regarding Incan history, whether the empire had been in existence for six hundred or six thousand years prior to the European invasion, there can be no question regarding the heights it had reached. Fortunately for us, the Incan Empire was still flourishing at the time, and innumerable accounts

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[62]Why the Incas married sisters have been explained in Part I of this chapter.

[63]It may have been named after Kush, son of Emperor Rama, like many other places in different parts of the world.—C. L.

[64]A Hindu name as proved in Part I of this chapter.

of the people, their customs, life, government, religion and other matters were written by Spanish priests and others who recorded their personal observations, and whose invaluable works are still in existence."[65]

Incas—Fathers of Communism.—"*To students of sociology they are of the utmost interest, for nowhere else in all the known history of the entire world, has there been such a complete and successful communistic society. Individuality and freedom of thought, life and action were all subservient to the community. From birth to death, the lives, actions, tasks, social status, homes, marriages of the people, and even the destinies of the offspring, were planned, regulated, ordered and carried out according to inexorable laws.* Every individual, other than those of royal blood or the priesthood, was a mere cog in the mighty wheel of the empire, and every individual was a numbered, tagged unit of the whole. At birth a man's or a woman's place in the scheme of things was ordained. At five years of age every child, male or female, was taken over by the government and reared and trained for the occupation, the position or the task to which his or her entire future life was to be devoted. A man was forced to marry when he reached the age of twenty-four, and eighteen years was the age limit for spinsters. Once married, neither husband nor wife had any say as to the future of their children."[66]

New World's Richest Temple.—The Incas had the richest temple of the New World at Kushko (Cuzco). The temple was converted into a church.

"*Architecturally this Temple of the Sun is one of the most remarkable buildings in the entire world. It is built of immense blocks of amazingly fitted stone, no two of which are exactly alike in size or shape, but which are so accurately designed and cut that the circular interior with its radii is mathematically and geometrically perfect. No engineer of our times, equipped with the most delicate of instruments and the most modern appliances and mathematical tables, could excel the work of the long-vanished designers and artisans who constructed this remarkable temple.*"[67]

"In the days when the Incas held sway, the temple presented a sight which would have made Aladdin's cave look tawdry by com-

[65]Hyatt Verrill, Old Civilisations of the New World.

[66]Hyatt Verrill, Old Civilisations of the New World.

[67]The reader will observe that this American praise of the temple builders recalls the tributes paid to ancient Indian architecture.

parison. The walls, outside and inside, were completely covered with plates of burnished gold. The gardens were filled with trees, shrubs and plants of silver and gold. Among the leaves and branches of precious metals were birds, animals and insects of gold and silver, and even the fountains, the tools and the implements of the gardener's trade were of the same metals. But dazzling and marvellous as was this amazing garden, the interior of the temple was a thousand times more wonderful. Upon one wall, above where the Christian altar now stands, was an immense sun of massive gold studded with jewels which flashed and scintillated in the sunlight until the eyes of the marvelling Dons were blinded by their brilliance. Opposite this glorious sun was a huge representation of the moon wrought of polished silver, while about these two chief luminaries were the stars of silver and gold, with an arching rainbow of gold tinted in some remarkable manner to imitate the natural prismatic colors.

"Beneath the wondrous image of the sun were seated the mummies of the Incan emperors wrapped in their robes and mantles of tapestry and feathers, their false heads adorned with golden crowns, golden masks representing their features, gold and jewelled ornaments upon their breasts, and with ornate staffs and symbols of office before them. And opposite them beneath the silver moon were the mummies of their queens and princesses, attired in all their most prized robes and richest jewels together with twelve life-sized solid gold statues of the dead Incas. Golden and silver images of deities and mythological beings were on every side. Priceless ceremonial and religious symbols, utensils, vessels and ornaments filled the immense room. Marvellous draperies and textiles covered floor and walls, and gorgeously attired priests offered up prayers and sacrifices to the sun-god.

"Even the hardened Spanish campaigners, (why not robbers and murderers) satiated with wonders, glutted with treasure, stood gazing with incredulous awe when they first entered this Temple of the Sun. For a space they could not believe their eyes. Before them were greater riches, more gold than they had ever imagined in their wildest dreams. But they were there to rob and despoil, not to admire. Ruthlessly the precious symbols were torn from their places; the regal mummies were thrown down, hacked to pieces and their regalia and ornaments torn off. Holy vessels were battered and smashed. Priceless tapestries were wantonly ripped to bits and destroyed. Magnificent rugs and textiles, such as the world had never seen, were cut and hacked to pieces with swords and daggers, and were used as wrappings in which to bundle up the golden

loot. Struggling, fighting among themselves, each striving to gain the lion's share of treasure, the mail-clad soldiers trampled jewels and images, battered and hammered gold utensils into shapeless forms more easily carried, and stripped the temple and its marvellous garden of every vestige of precious metal and precious stones. Heedless of the beauty, the art, the incalculable value of their loot, the contents of the temple, the golden plates which had covered its walls, the amazingly wrought trees, birds and other objects in the gardens, were cast into the melting pot and transformed to bullion. Of that vast treasure of the Temple of the Sun, all that remains intact to-day are a few bent and battered plates of thin gold that once formed part of the covering of the outer wall, and which were dropped, trodden into the earth and overlooked by Pizarro's men.

"Throughout the immeasurably ancient capital of the Incas, and everywhere throughout the empire, it was the same story. Every object of intrinsic value was seized by the Dons. Everything that hinted of paganism and that could be destroyed was destroyed by the priests. Countless palaces, temples and other buildings were torn to pieces to provide material for erecting Spanish churches, the cathedral and other structures."[88]

Believed in Four Yugas.—"The Incans had a perfect calendar similar in many respects to those of the Mayas and Astecs (who believed in four Hindu Yugas—epochs). The Incan year consisted of twelve *quillas* of thirty days each, with five days added at the end of each year. As the *quillas* were computed from the moon's rotation, instead of from the sun's and as the monthly moon rotation is completed in three hundred and fifty-four days, eight hours and forty-eight minutes, the Incan months or *quillas* of thirty days, plus the additional five days, brought their year very close to the solar year, and to make it exactly coincide an extra day was added every fourth year, precisely like our system of leap-years."

Inca Astronomy.—"As far as is known, the astronomical instruments and devices of the Incans and pre-Incans were of the simplest character. By means of a sun-dial-like arrangement, or *Intihuatana*, consisting of a cone surmounting a large rock on which were cut marks dated as the sun festivals, the sun's course, the hours and all important dates were determined by the position of the shadow cast by the cone-shaped *gnomon*. For determining the solstices, the equinoxes and many other dates, stone columns were used. These were arranged in four groups of two each and were known as the *Panchacta unanchac*. (Note the resemblance with

[88]Hyatt Verrill, Old Civilisations of the New World.

panchanga—Sanskrit for calendar). They were set perpendicularly upon high hills, two being placed toward the east and two to the west. By marking the extreme variations of sunrise and sunset, the declination of the sun could be measured, and the solstices determined whenever the sun passed beyond the central pair of columns. Probably the pre-Incans and Incans possessed various other means of obtaining astronomical data; the instruments and devices of which we know nothing, and which may have been utterly destroyed by the Spanish priests, who regarded them as devices of the devil, or which may have been lost during the centuries that have passed."[69]

Ten Age Divisions.—"Besides the scientific caste system (call it guild system), the Incas had divided the people into ten groups by age in order to have a complete record of the nation's manpower, industrial wealth and the number of old and disabled people to be looked after. Following is the list of ten groups:

1.	Mosoc-aparic:	baby, "newly begun,"	"just born."
2.	Saya-huarma:	child, "standing boy,"	age 2—6.
3.	Macta-puric:	"child that can walk,"	„ 6—8.
4.	Itanta-requisic:	"bread receiver,"	boy about 8.
5.	Pucllac-huarma:	"playing boy,"	age 8—16.
6.	Coca-pallac:	"Coca pickers,"	„ 16—20.
7.	Yma-huayna:	"as a youth," light service,	„ 20—25.
8.	Puric:	"able-bodied," tribute and service,	„ 25—50.
9.	Chaupi-rucca:	"elderly," light service,	„ 50—60.
10.	Punuc-rucca:	"dotage," no work,	60 upwards.[70]

Immense Monuments.—The Surya-Vanshis were great builders of temples, palaces, roads, rest houses, etc. whether in India, Rome or Peru. "In several places in Peru, and even in Bolivia, there are immense monuments and images formed of a stone which, as far as is known, does not occur within hundreds of miles of their present sites, the nearest deposits of the rock being in Ecuador, fully fifteen hundred miles distant. One such monolith is Sayunin or La Piedra Cansada near Ollantry. This immense stone, known also as El Monolito Abandonado (the Abandoned Monolith) measures nearly seven-

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[69]Hyatt Verrill.

[70]Mrs. Nuttal who gives the above valuable information adds:—

For this valuable list I am indebted to the kindness of Sir Clements B. Markham, the President of the Royal Geographical Society of Great Britain, who generously allowed me to study some of his MS. notes on ancient Peru.

teen feet in length, ten feet in width and three feet in thickness.[71] It is of a peculiar rock identical with the formation about Chimborazo in Ecuador, and which, it is claimed does not exist anywhere in the vicinity of Ollantay. According to the Indians and to Incan tradition, the Saycunin was quarried at Quito, and the monolith saddened at being carried so far from home, wept blood, which still adheres to it, (it is marked with a red piroxene oxidization) and at last exclaimed: 'Saycunin! I am weary!' At this manifestation of its supernatural character, the cacique, Urcon, dropped dead, and the stone was left, abandoned by the terrified Indians, at the spot where it still rests about a mile north of Ollantay.

"Of course this is a purely fanciful and allegorical myth invented by the Indians or their ancestors of Incan days to account for the immense stone with its blood-like stains lying by the roadside. As a matter of fact, there are several similar monoliths of the same material which also were abandoned in the vicinity. But there is no denying that they are of a stone unknown even to the Indians of the district, but identical with formations in Ecuador. Possibly the Pre-Incans who cut these stones knew of a nearby quarry which has not yet been rediscovered, or perhaps they exhausted the supply of that particular mineral. But there may be a basis of truth in the ancient legend, and it would not be beyond the bounds of possibility that these immense monoliths actually were cut in distant Ecuador and dragged overland to Peru. It would have been a herculean task, it is true, a task that would have required many years to accomplish, and yet it would have been no more difficult, no more astonishing than many of the feats which we know these ancient Peruvians actually accomplished."

Marvellous Roads.—"Among these was the construction of the marvellous Incan road, a splendid highway stretching from Quito, Ecuador, to southern Chile, a distance of over three thousand miles in a direct line. No race, not even the Romans, ever equalled this feat of prehistoric road-building. The highest ranges of the mighty Andes, the deepest, most impassable canyon, the most fearful precipices, the widest deserts, the snow-capped peaks and the foaming torrents were treated as though non-existent. Vast abysses were spanned by suspension bridges, their immense cables of fibre and hair ropes fastened in holes cut through solid rock. Gorges were

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[71]The largest stone idol recorded was that of Willca-Huaman, which was over fifty feet in length by twelve feet in diameter. This was destroyed by the Jesuits; and it is recorded that it required eighty men working steadily for three days to reduce it to fragments.

filled with masonry to form immense causeways. Mountains and cliffs were pierced by tunnels which are still in use. The loftiest ranges were surmounted by the most perfectly computed gradients and hairpin curves, and throughout much of its length the roadway was paved and surfaced with asphalt, and to this day some portions of it are still used as a motor highway. At intervals side roads branched off to east and west as far as the Amazonian jungle and the seacoast. Here a second 'King's Highway' ran north and south along the seashore."

Rest Houses Everywhere.—"At regular distances of about twenty miles apart were rest-houses or stations for messengers, while every forty miles there were 'Imperial Inns.' These served as store-houses for food, supplies and equipment for the army or for relief of villages in case of famine; as eating-places for the army when on the march; and as stopping-places for the Inca when travelling. There were also a series of sentry stations, watch-towers and forts, as well as a system of signal fires or lights by means of which the men on watch could transmit messages from one terminus of the road to the other in an incredibly short time. At the time of the revolt of the Caras at Quito, word was sent by means of these signals, and news of the uprising was received at Cuzco four hours after the rebellion broke out. One of the duties of the watchers at these beacons was to signal an eclipse of the moon. The Incans believed that during eclipses the moon was suffering the agonies of childbirth and, as soon as the signal of an approaching eclipse was sent out, everybody beat drums and shouted prayers and supplications to aid the planet in her trouble." (A Hindu custom, no doubt).

Transport Service Was Unique.—"Throughout the entire length of the road, there were mile-posts showing the distance to the next rest-house, and transportation over the road was as rapid as over the railways to-day. Fresh fish caught on the coast reached Cuzco within thirty hours—six hours sooner than by way of the Mollendo-Cuzco Railway (Southern Railroad of Peru). From Lake Urubamba, fish caught in the morning reached the Incan capital the same afternoon, and the fruits and vegetables of the coastal districts reached Cuzco within fifteen hours."

Wonderful Textiles.—"Their textiles were wonderful, although the true Incan textiles never equalled or approached those of the pre-Incans. Many of these are more finely woven than would be possible on any machine loom to-day, and examples are known in which there are three hundred threads to the inch. The types and

weaves of these textiles are practically numberless. They vary all the way from the heaviest, coarsest blankets, rugs and *ponchos* to the finest, most delicate fabrics as thin and soft as silk. Many were of the tapestry class, others were tied or knotted, and others were direct warp-and-woof weaving. The dyes used have never been equalled, and to-day, after having been buried for centuries in the desert sand and in stone tombs, the colors on these remarkable fabrics are as sure, clear and bright as on the day they were first woven."[72]

How Inca Empire Vanished?—The story of the tragic end of this glorious culture is told by Prescott on the authority of Spanish historians of the 16th century. He describes the treachery of the Spanish embassy (invaders) to the Inca ruler in the following moving words:

"The treatment of Atahuallpa (Inca Emperor) from first to last forms undoubtedly one of the darkest chapters in Spanish colonial history. There may have been massacres perpetrated on a more extended scale and executions accompanied with a greater refinement of cruelty. But the blood-stained annals of conquest afford no such example of cold-hearted and systematic persecution, not of the enemy, but of one whose whole deportment had been that of a friend and a benefactor. From the hour that Pizarro and his followers had entered the kingdom, the hand of friendship had been extended to them by the natives. Their first act on crossing the mountains was to kidnap the Emperor and massacre his people. The seizure of his person might be vindicated by those who considered the end as justifying the means, on the ground that it was indispensable to secure the triumphs of the Cross. But no such apology can be urged for the massacre of the unarmed and helpless population—as wanton as it was wicked."

"The long confinement of the Inca had been used by the conquerors to wring from his treasures with the hard grip of avarice. *During the whole of this dismal period, he had conducted himself with singular generosity and good faith. He had opened a free passage to the Spaniards through every part of his Empire; and had furnished every facility for the execution of their plans. When these were accomplished, notwithstanding their promise to release him, he was arraigned before a mock tribunal, and under pretences equally false and frivolous was condemned to an excruciating death.*"[73]

[72]Hyatt Verrill.

[73]Prescott, p. 298.

Lack of Diplomacy.—That lack of diplomacy and too much faith in truth led to the utter ruin of the mighty Empire of the Incas will be evident to the reader after going through the detailed account of the treachery played by the Spanish gang who visited the Emperor as guests.

While the simple-hearted host offered the best hospitality to the invaders, they planned his capture and the trap was well laid in his own palace, where he had agreed to give them audience. The chief of the bandits saw that arms were in order, says Prescott, and that the breast plates of their horses were garnished with bells, to add by their noise to the consternation of the Indians.

Prescott says: "These arrangements being completed, mass was performed with great solemnity invoking His help to spread His shield over the soldiers who were fighting to extend the Empire of the Cross." They posed like a company of martyrs, about to lay down their lives in the defence of their faith; but instead, they were a licentious band of adventurers, meditating one of the most atrocious acts of perfidy in history!

At noon the Emperor marched in a huge procession with oriental splendour. Numerous people just sweeping every particle of rubbish led the procession. Within a mile of the city the Emperor wanted to have his camp, but Pizarro, determined on his murderous intention said he was waiting to dine with him and that he must come to the palace the same evening. The Emperor agreed and advised his general to leave the army behind and enter the palace with only a few of them and without arms (non-violence and etiquette). The Spaniards were overjoyed to hear that he would spend the night with them. The Emperor reached the square which was bigger than any in Spain. The attendant nobles were loaded with gold and silver ornaments; the Emperor was carried on a sedan, a solid throne of gold of inestimable value.

Not a Spaniard was to be seen and still the Emperor did not suspect any trap and he surprisingly asked his people, "Where are the strangers?" Then came Valverde, a Spanish missionary. The missionary told the imprisoned Emperor to accept Christianity and become tributary of the Emperor of Spain, who had been commissioned by the Pope to conquer and convert the natives of the western hemisphere. The eyes of the Indian monarch flashed fire, and his dark brow grew darker as he replied: *"I will be no man's tributary!"*

"I am greater than any prince on earth. Your Emperor may be a great prince; I do not doubt it, when I see that he has sent his

subjects so far across the waters; and I am willing to hold him as a brother. As for the Pope of whom you speak, he must be crazy to talk of giving away countries which do not belong to him. For my faith I will not change it. Your own God, as you say, was put to death by the very men whom he created. But mine," he concluded, pointing to his deity—then alas! sinking in glory behind the mountains—"my god still lives in the Heavens, and takes care of His children."

He then demanded of the priest by what authority he has said these things. The friar pointed to the book (Bible). The Emperor taking it turned over the pages a moment, then recalling the insult, he threw the Bible down and demanded an explanation for the misdeeds of Spaniards committed on his people during their journey from the coast.

The Emperor was then arrested by his Spanish guests and his people murdered and then robbed. And soon the Emperor discovered that the Spaniards were not messengers of Christ, but they had a lurking appetite for gold. As we hear in proverbial Hindu stories, the Emperor offered his captors that if it was gold that they were after, he could undertake to fill up gold in a hall (17×20 ft.) and then they could take it home and release him. The Emperor actually carried out his promise but the Spaniards cheated him again and executed him in a ruthless manner.

Inca Treasures.—A Spanish writer of the 16th century writing of the Inca treasures said:

"It is a well authenticated report that there is a secret hall in the fortress of Cuzco, where an immense treasure is concealed, consisting of statues of all the Incas, wrought in gold. A lady is still living, Dona Maria de Esquivel, the wife of the last Inca, (perhaps a relation of the Inca who served as Spain's puppet) who has visited this hall, and I have heard her relate the way in which she was carried to see it.

"Don Carlos, the lady's husband, did not maintain a style of living becoming his high rank. Maria sometimes reproached him, declaring that she had been deceived into marrying a poor Indian under the lofty title of the Lord or Inca. She said this so frequently that Don Carlos one night exclaimed, 'Lady! do you wish to know whether I am rich or poor? You shall see that no Lord or King in the world has a larger treasure than I have.' Then covering her eyes with a handkerchief, he made her turn round two or three times, and taking her by the hand, led her a short distance before he removed the bandage. On opening her eyes what was her amaze-

ment! she had gone not more than two hundred paces, and descended a short flight of steps, and she now found herself in a large quadrangular hall, where, ranged on benches round the walls, she beheld the statues of the dead Incas, each of the size of a boy of twelve years old, all of massive gold! she saw also many vessels of gold and silver. 'In fact,' she said, 'It was one of the most magnificent treasures in the whole world.' "[74]

Spain's Cultural Mission.—Let those who still believe in non-violence at all times read the gruesome tale of Spain's cultural mission in South America.

"The Kingdom had experienced a revolution of the most decisive kind. Its ancient institutions were subverted. Its heaven-descended aristocracy was levelled almost to the condition of the peasants. The people became the serfs of the conquerors. Their dwellings in the capital were seized and appropriated. The temples were turned into stables; the royal palaces into barracks for the troops. The sanctity of the religious house was violated, and thousands of *matrons and maidens, who lived in chaste seclusion in the conventual establishments, were now turned abroad and became the prey of a licentious soldiery. A favourite wife of the young Inca was debauched by Spanish officers.*"[75]

It is painful to note that excesses like those described above were perpetrated in the name of Christianity! But when religion prostitutes itself for proselytisation nothing better can be expected. Time has its revenges. Was it not the hand of fate which ordered that these same Spaniards, after full four centuries, should see their women raped by the Moors!

[74]The anonymous author of Antig. Y. Monumentos del Peru Ms.
[75]Prescott.

CHAPTER V.

INDRA & GANESHA IN AMERICA

INDRA POPULAR GOD

INDRA IN AMERICA

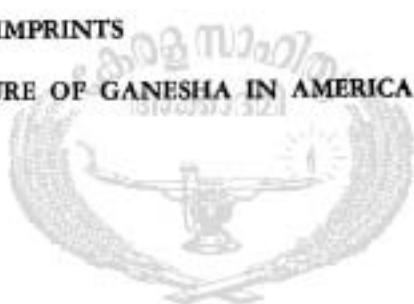
NO AMERICAN ORIGIN

INDRA & NAGA

GANESHA IN AMERICA

PROOF IN MAYA CODEX

HINDU IMPRINTS

SCULPTURE OF GANESHA IN AMERICA

CHAPTER V

INDRA AND GANESHA IN AMERICA

According to the official history of Mexico, published by the Foreign Office, Hindus were the first to reach the continent now called America and the Hindus imported their gods to that vast continent.

"Despite what agnostics and cynics may say, the races which had the most ritualistic religions, the most extensive and complex mythologies and the deepest spiritual faiths, were the races which reached the highest development in arts, industries, organisation, science and civilisation."

—An American Historian.

Fear, hope and gratitude are the parents of gods, is an old saying. The ancient Hindus were the most God-fearing people and it is a universally admitted fact that no races in the history of the world possessed such a deep fervour for religion as the ancient Hindus. Originally (as is proved from the Vedas) the Hindus believed only in the Supreme Being, God, but in the Puranic age there cropped up numberless gods and demi-gods. According to a popular myth Hindus have three hundred million gods. Hindus have deities for nearly every act, deed, use, purpose, art, object, industry and desire and there are temples, shrines, monuments, idols, offerings, sacrifices and ceremonials to each and for all.

The ancient Americans had equal fanatical fervour for religion and gods. The Astec and Maya in Mexico, the cradle of civilisation in America, received most of their gods from India as is evident from their temples and picture history (codexes).

History and mythology were transmitted by oral tradition and through the codexes. The codexes were written in a manner which does not correspond to what we regard as writing to-day, but were simply reminders of events which men of the times knew by heart.

To placate the deities and to win the favour of their gods, they devoted their greatest efforts and their highest art to religious matters. Their utmost skill, their finest workmanship, their best talents were devoted to the erection of temples, monuments, idols and objects of a religious character.

Indra, Popular God.—Though, the Sun, Shiva, Ganesha and several other Hindu gods were worshipped by the ancient Mexican and other American people, yet Indra (Tlaloc) was the most popular god all over the land and especially in Mexico.

"For an essentially agricultural people like the Mexicans, the rainy season and other atmospheric phenomena that influenced their crops, were of fundamental importance. It is not strange, therefore, that the cult of the gods of water and of vegetation filled a great deal of their religious life.

"Tlaloc, 'he who makes things grow', god of rain and of lightning, is the most important deity representing this complex of rain and weather conditions.

"Although Tlaloc is, in general, a propitious god, he is master of flood, drought, hail, ice and lightning. Therefore, he is a god whose anger is much feared.

"There are numerous representations of Tlaloc in sculpture, paintings, and on earthenware bowls. It may be said that whenever there is an isolated hill in the centre of a valley, one is certain to find within it remains that show the god of rain was worshipped there.

"Tlaloc is one of the gods most easy to recognize. He has a characteristic mask that, from the front, looks as though the god were wearing spectacles and moustache. In one sculpture at the Berlin Museum of Ethnography, it can be seen that this mask is really composed of two serpents, intertwined to form a circle around the eyes, and whose gullets meet upon the mouth of the god.

"The mask, as well as almost all the vestments of the god, is painted blue, the colour of water against the sky, and therefore supposed to represent the clouds. The face and body, as a rule, are painted black, because Tlaloc represents, principally, the storm clouds; on the other hand, the head-dress of heron feathers which he wears on the crown of his head is supposed to represent white clouds."[1]

Indra in America.—That this god Tlaloc is none else but the Aryan god Indra, is ably proved by British, Spanish, German and American research scholars. I reproduce below extracts from a studied article in the *Times of India* under the caption, *'Indian Deity Which Reached America'*.[2] The writer says: "It may seem a very far cry

[1] Astec Religion.

[2] The name of the writer is not mentioned.

from India to Central America and Mexico, and many of our readers will probably be surprised to hear that the Indian rain-deity, Indra, spread there across the Pacific, and became, by an extraordinary confusion of ideas, and with the elephant-head of Ganesha tacked on to him the rain-god Chac of the ancient Maya and Tlaloc of the Astecs! Further, in the course of ages, he has become synonymous with a world-wide form of the ancient dragon-myth, which finds its highest expression in the Far East in the Chinese symbol, and in the West, in the story of Saint George.

"In the earliest centuries of the Christian era, and probably some two or three hundred years earlier, the remnants of the Old World culture, dating from the dawn of real civilisation were at work in Mexico, Central America and Peru. The deity most often found on the Maya and Astec monuments, and in their manuscripts, is the ancient Indra, who, for a reason not even yet quite clear, got confused in his transit with Ganesha, and acquired his elephant-head, and also acquired several distinctive attributes of the Dravidian Naga, or serpent-god. Dr. Rivers has studied in Melanesia this amazing mixture of cultures, in his illuminating History of Melanesian Society.

"In a remarkable Maya drawing, we actually find in a very simple and conventional form a version of the Indian story of Indra overcoming the demon Vritra, which in this case is shown as a variety of the American rattlesnake, a serpent coiled round to 'restrain' the rain from reaching the earth; the god Chac vanquishes him; and then in the later Astec drawings, we find that the deity Tlaloc is merely Chac transferred. (See Photograph of Vritra).

"Paradoxical as it may seem, confusions arise in the legend which are really illuminating, for the same analogies occur in Indian myth; the snake and the dragon can either be the rain-god himself, or the enemies of the rain-god, either the dragon of evil who has to be slain, or the dragon-slayer; and when it is borne in the mind that the Indian word *naga* can either mean a snake or an elephant, the confusions in the American deities can be understood. Such paradoxes are not surprising to the modern student of comparative anthropology, and many more queer could be cited.

"Many of the attributes of these American gods, as personifications of the life-giving power of water, are identical with those of the Babylonian deity of the primeval waters, Ea, and the Egyptian Osiris, god of death, resurrection, and fertility, and their reputations as warriors with their respective sons, Marduk and Horus.

"The composite animal of Ea-Marduk, in fact, is nothing more or less than the ancient Indian Makara, rather misnamed 'the Sea-goat' who (or which) was intimately associated both with Varuna and Indra.

"This wonder-beast assumed a great variety of forms, ranging from dragon proper to crocodile and dolphin, and in various transmogrifications is found as far west as Scotland, and as far east as Indonesia. The Makara, in fact, was largely instrumental in determining the form of the elephant-headed rain-god of America: and a Maya form of the flood-cum-creation story, as well as all the other available evidence, goes to show that the whole of the Maya mythology originated from India.

"Here we must take up the question of how the dragon and his myths evolved in the first instance. While it may be briefly stated as a fact based on minute research that the American and Indonesian dragon-rain-gods can be traced back to those of India, those of China and Japan to India and Babylonia, and those of Europe, through Greece, back to the same sources, the matter goes much deeper than this. The dragon-myth contains complexities, some of which are not found even in Babylonia.

"In Egypt, we do not find the characteristic dragon-story as it exists elsewhere; yet all its primeval ingredients are found there, in a less altered form than elsewhere, and without the Egyptian evidence, the evolution of the dragon would be unintelligible, or at least, would contain serious gaps.

"The germs of the great dragon Saga are preserved strongly in Egyptian literature, as in the Saga of the Winged Disk, the destruction of Mankind, and the Combat of Horus and Set; in Babylonia, these ingredients were worked up into the familiar world-wide dragon story, and contacted thence with India.

"In earliest Egypt the god Osiris was identified with the waters of earth and sky, and thus with the sea itself; he was shown as a dead *bind;* in Babylonia, Ea, his counterpart, was shown as a fish, or a man wearing a fish-skin, or as the composite monster with a fish-tail, which was the prototype of the Indian Makara.

"In attempting to understand the origin of the dragon-rain-god, it must be remembered that although Osiris and Ea were originally regarded as personifications of the life-giving power of water and bringers of fertility to the soil, as givers of life and indeed of immortality to all things living, they were also identified with the

destructive forces of water, whereby men were drowned or their crops affected.

"Hence we see how the dragon could either be beneficent or malignant, corresponding to Osiris and Ea, or Mazda and Varuna. Their sons too, Horus and Marduk, by the same weird process of archaic rationalisation, bore confused reputations; and the same chaos that prevails in the stories of the Indian Garuda is found in the falcon of Horus, who could on occasion represent cosmic confusion, and the anatomically weird Mesopotamian thunder-bird.

"Vedic India regarded the power that held up the clouds as evil; and as an elaboration of the ancient Egyptian conception of the sky as a Divine Cow, the Great Mother Hathor, the clouds are regarded in the Vedas as a herd of cattle which the warrior-god Indra (who is thus the homologue of the Egyptian Horus) stole from the powers of evil and bestowed on mankind. In other terms, like Horus, he broke up the clouds and brought rain."

No American Origin.—Some zealous 'Americanists' have recently started the theory that the Aztec god Tlaloc and other gods and symbols had their natural origin in America, and that America did not import Hindu gods, but this theory has been exploded by the able research scholars quoted in this chapter. Mackenzie throws valuable light on the subject.* He writes:—

"The American thunder and rain god was evidently not of spontaneous generation. He presents several phases that are quite familiar to students of Old World mythologies. In the first place, he wields an axe or hammer, or throws the mythical thunderbolt—'the all-dreaded thunder-stone' of Shakespeare—like Zeus, Thor, Indra, &c., and in the second place he is a dragon-slayer. He is also a complex deity who now figures as a bird which preys on serpents, and anon as a bird-serpent or winged dragon—that is, the bird and serpent in one, like the Chinese and Japanese dragon. Sometimes, too, we find that the American serpent swallows the god and afterwards disgorges him, as happens in the Old World myths. Not less striking is the fact that Tlaloc, the Mexican thunder and rain god, is, like the god Indra and the Chinese azure or green dragon, associated with the East. If, one may comment here in passing, it is held that these complexes are 'natural', one wonders what some theorists are really prepared to regard as 'unnatural.'

"The idea that thunder is caused by a giant god who pounds the sky of the mountains with a hammer or bolt, or cleaves them with an

*Myths of Pre-Columbian America, pp. 234-35.

axe (the Greek astropeleki), may not be a great effort of the human imagination, but it is something definite and concrete. It does not follow that it was first suggested by an early blacksmith or copper-smith, or even by a primitive flint chipper. The axe was in ancient Egypt a symbol of a deity who had no particular connection with thunder, while two arrows and a shield symbolized a goddess. It is possible that the axe, as a symbol of divinity, has a long history, and that, simple as such a symbol may now seem to be, it really represents a group of complex ideas. If, however, it is assumed that the axe is an axe and nothing more, and that axe-wielding god was suggested to different peoples widely separated by time and space when they saw axe-wielding savages chopping wood or cutting up animals, is it conceivable that the different peoples should have 'quite naturally' connected or identified the axe god with a bird? Granting, however, that the bird connection was suggested because the thunder-cloud might have been thought of as a bird, is it probable that widely-separated peoples should have unanimously assumed that the mythical bird was a destroyer of mythical serpents? Further, can we regard as convincing the theory that in the New World, as in the Old, the thunder-bird should have been confused with the serpent 'as a matter of course,' and, in addition, that the 'wonder beast' should have been given horns, and especially the horns of a stag, gazelle, or antelope? *The mythical serpent, it must be borne in mind, is in America as in India, a water confiner—a 'drought demon,' and the bird or the axe-wielding god, who slays it, does so to release the water and bring the season of drought to an end.* Is it 'natural' that such an idea should have cropped up spontaneously in Mexico, China, and India, seeing that no bird wages war on serpents in any of these countries, and that no serpent really confines water? The rattlesnake of America, which is the symbol of water, has in its natural state, no particular connection with water. If, as has been assumed, the rattle-snake suggested water 'by its sinuous movements,' it was not surely confined water, but rather flowing water that it suggested. The rattle-snake has not, of course, any particular connection with a deer. It is difficult to understand, therefore, why widely separated peoples should have connected in their religious symbolism the deer and the serpent, or have found it necessary to give horns to even a mythical water-confining reptile.*

"The conception of a horned serpent furnished with wings, or plumes, or ornamented with green feathers, which withholds or controls the water supply, and has to be slain by a bird, or by a big

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*Myths of Pre-Columbian America, pp. 235-36.

man wielding a thunder axe, is too complex a one to be dismissed as 'natural'. That the 'wonder beast' (dragon) should be found in America may not be 'surprising', seeing that American religious symbolism is on the whole of highly complex character; but it is, if not surprising, at any rate, from the historians' point of view, interesting and suggestive to discover that the American complex bears so close a resemblance to the Asiatic. The Asiatic 'wonder beast' known as the dragon, was undoubtedly the product of 'culture-mixing'. That culture-mixing had in India not only a religious but a political significance.*

"Each part of the anatomy of the symbolic 'wonder beast' has a history in Asia. Is it possible or probable that the 'wonder beast' of America simply 'grew up' because, as it chanced, precisely the same historical happenings took place there as in Asia, and because precisely the same religious rivalries existing there produced precisely the same results in the social and religious life of the people? *In these days, when so much more is known than was the case a generation ago about the mythologies of great culture centres like India and China, and much evidence has been accumulated to place beyond the shadow of doubt that 'culture-drifting' was in ancient times a reality, the theory that the same particular set of complex beliefs had spontaneous origin in different parts of the world can no longer be maintained.*"

Indra and Naga.—"The Indian serpent deities called Nagas, who were rain gods, sometimes appeared in human form with snakes on their heads or round their necks. 'They are water spirits,' writes Kern, 'represented as a rule in human shapes with a crown of serpents on their heads.' Tlaloc was sometimes depicted, as in a stone image preserved in the Royal Ethnological Museum, Berlin, with a face formed by the coils of two snakes, and sometimes with snakes forming eyebrows and nose and also the mouth from which four long teeth project downwards.[4] In a significant illustration in codex Fejervary Mayer 4 (Codex Vaticanus B, fig. 309), Tlaloc stands on the back of a crocodile-like dragon[5] in water. A streak of wriggling fire issuing from Tlaloc's mouth and grasped in his right hand, enters the jaws of the reptile. The Indian Nagas and Chinese dragons lived in pools and arose to cause thunder and lightning, and to assemble

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*Myths of Pre-Columbian America, pp. 236-37, 240-41.

[3]Histoire du Bouddhisme dans l'Inde, Vol. 1, p. 310.

[4]Codex Vaticanus B, p. 106 et seq.

[5]The Japanese Wani.

clouds and send rain. Offerings were made to Tlaloc not only on the mountains but also in the lake at Mexico, in which there is a whirlpool caused by an underground outlet. Artificial ponds were consecrated to the deity. In Codex Borgia (fig. 14) he is shown facing a pool of water in which there is a fish rising towards a floating offering of firewood and rubber.[6] Fish, snails and frogs were connected with Tlaloc.[6]

"In his anthropomorphic form Tlaloc was the wielder of the thunderbolt, and resembled the Hindu Indra, who was likewise a god of the East. 'The Indra colour,' says De Visser, 'is nila, dark blue, or rather blue-black, the regular epitheton of the rain clouds.'[7] Tlaloc was invariably depicted with a blue ring encircling the whole eye, and often with a blue ribbon round the mouth. In some of his forms he had a dragon-shaped axe and a serpentine thunderbolt. In Codex Borgia and Codex Vaticanus B appear interesting forms of Tlaloc in green and black. Above or before him is a burning house 'on which lies a flaming axe (symbol of lightning), and beside or below it a stream of water with snails or fishes'. Inside the house in Codex Vaticanus B is 'a tailed animal armed with the claws of beasts of prey'.[8] This may refer to some obscure ceremony. Fire was used in Buddhist ceremonies to control dragons. De Visser writes in this connection:

'An exorcist of Nagas went with his pitcher full of water to the pond of such a being and by his magic formulae surrounded the Naga with fire. As the water of the pitcher was the only refuge the serpent could find, it changed into a very small animal and entered the pitcher.'[9]

"The Nagas, like the Chinese and Japanese dragons, were much afraid of fire. It may be that Tlaloc, as the American Indra, takes the place of the exorcist who compelled the Naga-dragon to ascend to the sky from his pitcher and send rain, or to prevent the Naga-dragon from sending too much rain. Seler sees in the burning house episode a reference to 'fiery rain' (tlequiauitl). Evil or sick Nagas and dragons sent 'calamity rain.' "

Mackenzie proceeds to say: "The Hindu Indra was assisted by a group of subsidiary beings called the Maruts, who were sons of Rudra. These 'youths' had chariots drawn by spotted deer, and

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[6]The fish of Mayauel drinks milk. Here rubber is a form of milk.

[6]Myths of Pre-Columbian America, pp. 241-242.

[7]The Dragon in China and Japan, p. 31.

[8]Codex Vaticanus B, p. 151.

[9]The Dragon in China and Japan, p. 13.

were armed with bows and arrows, spears and axes. They were 'cloud shakers', and were wont to cleave 'cloud rocks' so as to drench the earth with quickening showers. When following the storm god, Radha, (?) these assistants were called 'Rudras'. The 'hastening Maruts' accompanied Indra when he came to a place of sacrifice and accepted offerings.[10]

"Tlaloc was, in like manner, assisted by the Tlaloque, who distributed rain from pitchers which he smote with serpentine rods, or carried symbols of thunder and lightning.*

"The god Chac of Yucatan, who links with Tlaloc and Indra, was likewise assisted by subsidiary beings known as the Chacs. According to Brinton, 'Chacs' signifies 'the red ones'; the Indian group were the 'red Rudras'. The assistants of Chac carried axes (thunder axes) like the Mexican Tlaloc and some, if not all, of the Tlaloque. They appear to have been forms of the Bacabs, the gods of the four quarters, like the Egyptian Horuses, or 'four sons of Horus.' Ptah, the Egyptian god of Memphis, who carried a hammer (a thunder hammer?), had eight dwarfish assistants closely resembling the Pataikoi, the dwarf gods adored by Phoenician mariners. The Maruts, the Rudras, the Tlaloque, the Chacs and the Bacabs appear to have been all water bringers, as were the Horuses and the Ptahs of Egypt. In the Mahabharata, the East is the quarter which was regarded as 'the foremost or first born,' and 'the source of all the prosperity of the gods, for it was there that Indra was first anointed as the king of the celestials'.[11] The four quarters were controlled by the king god of the East. This belief may be the germ of the conception of the four rain gods of the four quarters. There were four Tlalocs and four Chacs, as there were four Nagas as well as groups of Tlalocs, Chacs and Nagas, associated with the 'first born' king-god of the East."

Ganesha in America.—Mackenzie then goes on to prove the worship of Ganesha in America, and writes:†

"In India, as has been shown, Indra's place was taken in Brahmanic times by his son, Ganesha, a young god with an elephant's head. The younger god was invested with the attributes of the elder. Indra, in the Vedic hymns, slays Vritra, the 'Drought demon'—a serpent-dragon which confines the waters. When the

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[10]Indian Myth and Legend, pp. 5, 6, 25, 26, 58, 377.

*Myths of Pre-Columbian America, pp. 242-243.

[11]Agwamedha Parva (Roy's translation, p. 106) and Udyoga Parva (Roy's translation, p. 323).

†Myths of Pre-Columbian America, pp. 243—245.

demon is slain the rains are released. The priest then sang:

I will extol the manly deeds of Indra:
The first was when the thunder stone he wielded
And smote the dragon; he released the waters,
He oped the channels of the breasted mountains.[12]

"In the Codex Cortes, the American elephant-headed god, who is decorated with the characteristic Cambodian ear ornament, is shown with a thunderbolt in each hand standing beside a bearded rattlesnake, whose body forms an enclosure full of water. Another picture in Codex Troano shows the serpent-dragon after the enclosure formed by its body has been opened. On its head stand the elephant-headed god, Chac, pouring the rain from a jar, while a goddess, similarly employed, stands on the tail."*

Proof in Maya Codex.—"Elliot Smith draws attention to page 36 of the Dresden Codex of the Maya, in which the complex rain god and dragon myth appears to be represented in several of its phases. There are nine pictures in all. One depicts the American black vulture attacking a living snake with jaws agape and the body curved to form two enclosures. Here the vulture acts the part of the African secretary-bird, and also that of the mythical *garuda* bird of India which wages constant war on the Nagas (snakes). A second picture shows the elephant-headed, or 'long-nosed', god in human form carrying a lightning torch, while, in a third, he carries the 'thunder axe'. The god, in the fourth picture, stands on water, looking upward towards a rain cloud, and, in a fifth, he is crouched inside his house either resting or accumulating spiritual strength in contemplation. A sixth picture shows him coming from the east in a boat with a goddess, in ceremonial pose, seated in front of him. This may be the same goddess who, in the seventh picture, sits in the rain with her hair in the form of a long-necked bird (a heron) which grasps a fish in its beak. The thunder god is in the eighth picture; the god is combined with the serpent as a long-nosed human headed serpent which gives forth rain, the enclosures formed by the curving body having been opened.

"Now, the dog was in India associated with Indra. In times of drought the hill tribes still torture dogs so that the 'big dog' may hear and send rain. The Chinese 'celestial dog' is similarly a thunder and lightning deity, and there are many references to it in the Chinese books."

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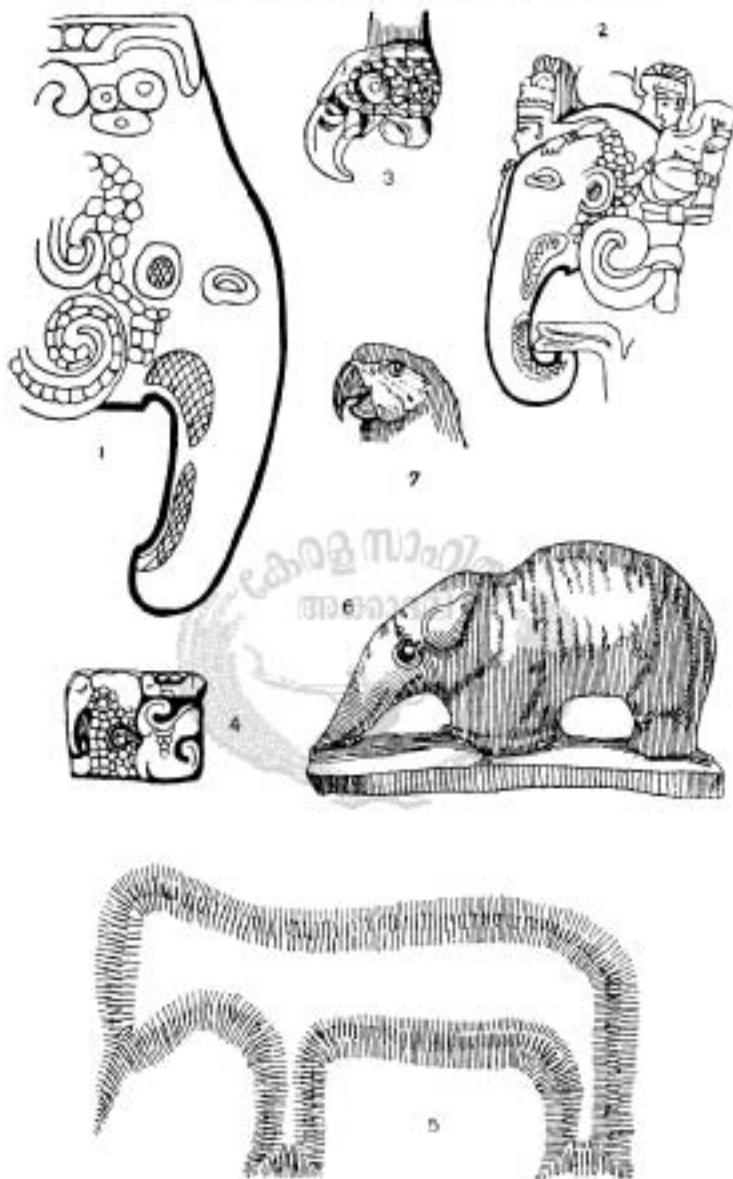
[12]Rig Veda, I. 32; Indian Myth and Legend, pp. 6-7.
*Myths of Pre-Columbian America, pp. 245-246.

GANESHA IN AMERICA.

Reconstructed from a clay model by Maudsley.

Courtesy Primitive Traditional History (Hewitt).

INDIAN ELEPHANT'S IMPRINTS IN AMERICA.

Courtesy - Myths of Pre-Columbian America (Mackenzie).

Hindu Imprints.—"The human-headed or elephant-headed snake is another form of the 'feathered serpent'—a combination of the thunder bird (Garuda) or thunder god (with long nose or elephant's trunk) with the Naga. This union took place in India. The northern Buddhists 'declared both the Nagas and Garudas, mighty figures of the Hindu world of gods and demons, to be the obedient servants of Buddhas.—In the same way, northern Buddhism adopted the gods of the countries where it introduced itself and made them protectors of its doctrine instead of its antagonists.[13] In China the combined thunder god and water god is represented by the winged dragon, as it is in America by the feathered snake, the elephant-headed snake. In India the elephant was a 'Naga', as has been already shown.

" 'Every possible phase of the early history of the dragon story and all the ingredients which in the Old World went to the making of it, has,' comments Elliot Smith, 'been preserved in American pictures and legends in bewildering variety of forms and with an amazing luxuriance of complicated symbolism and picturesque variety.'[14] The rain god is sometimes the dragon-slayer, sometimes the dragon in 'Vehicle', like the *makara* of the Indian god Vishnu, and sometimes the god and the dragon are one. Among the Maya, the elephant and shark were forms of the *makara*, or sea-dragon, as in China and Polynesia.

"A famous statue of Tlaloc, preserved in the National Museum, Mexico, shows him as a human-shaped god in semi-recumbent attitude, as if he had been awakened and was about to rise. He grasps a water pot, and a little serpent lies beside him. Apparently he is here a Naga in human form who stores and controls the supply of life-giving water.

"Like Indra, Tlaloc had his own particular paradise. It was called Tlalocan, and was the source of rivers that nourished the earth.*"

Sculpture of Ganesha in America.—The Hindu god of luck, Ganesha, was worshipped all over the Pacific and in America, as is evident from the accompanying picture reproduced from Hewitt's book. Hewitt writes:—

"This picture is taken from one of the sculptures in the great Mexican temple at Copan.[15] It, as shown in the photograph taken

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[13]De Visser, The Dragon in China and Japan, p. 7.
[14]The Evolution of the Dragon, pp. 87-88.
*Myths of Pre-Columbian America, pp. 247-248, 252.

[15]Godman and Salvin, *Biologia Central Americana*, Maudsley, Archaeology. Copan, part I plate 9.

on the spot by Mr. Maudsley, a copy of which is here reproduced, depicts the god holding in his hand the smoking bowl of rice, not as the man Siddharta Gotama but as the elephant-headed cloud-god Ganesha, who, as we have seen, entered his mother's womb when the sun-physician was conceived; and in this portrait his earliest form of divine existence as the cloud-bird is also portrayed in the bird's tail protruding from the back of his head. He is seated on the two united Swastikas, the female Swastika representing the sun going northward at the winter solstice, and the male swastika denoting the southern path of the sun after the summer solstice. These are combined to form a square, and within this the sun and rain-god is seated with his legs crossed in the form of a St. Andrew's Cross X—the sign of the solstitial sun. The seed vessel on the breast of the god is also most noteworthy. It answers to the embryo plant-god in the bas-relief of Isilikaia standing between the seed-bearing mother and her son, the god with the double axe, answering to the Etruscan god Sethlans (p.385). The embryo seed-vessel of this illustration represents the young sun to be born from the womb of the elephant cloud-god Ganesha. And that he is the rain-god is proved by his trunk, whence he emits the water he has drawn into it to wash himself. In this illustration the water is spouting from the trunk on to three balls, the three apples of the year of life of the three seasons, thus fertilising them with the heaven-sent rain. *This god of the elephant's trunk is also frequently depicted in Mexican manuscripts and in the temple ruins in Central America as the god with a proboscis-like horn, whence water is squirting, and his head is most frequently portrayed on the corners of temple walls, which are always built with reference to the cardinal points.* He is the Maya god Muluc, ruling the ninth day of the month, and this name as well as the Tzental name Molo means what is heaped up or collected, the Quiche name Toh means a shower, and the Zapotic and Nahuatl names Niza and Atl mean water, so that he is clearly the god of the raining cloud. He is constantly associated with the god of the second day of the month called Ik in Maya, and this name as well as its equivalents given in other Mexican dialects denotes wind and the heaven-house from which the wind and plants are born.[16] This god is depicted 'with a long proboscis-like pendant nose and a tongue hanging out in front of his mouth.' And when he and the elephant-god Muluc appear together, the latter is generally depicted as a hand, the original symbol of the god of the five-days week, and the Indian name of the elephant's trunk

[16]Thomas, Day Symbols of the Maya Year, the Second Day, The Ninth Day Smithsonian Bureau of Ethnology, vi. xvi. pp. 215, 221, 237, 239.

called 'hasta,' the hand. Muluc is also associated with the Maya god Cheun, ruling the eleventh day, whose name is interpreted by Mr. Thomas to mean monkey in all the Mexican dialects he quotes. And this god is depicted as the central Pole Star, and his head is also the symbol for the North. In one of the Mexican manuscripts the signs of the cardinal points are depicted between thirteen repetitions of the sign of Chuen, the north god, and thirteen signs of the elephant-god Muluc, denoting the thirteen months of the Mexican sacred year, so that he clearly appears here as the god of the South, the antithesis of the ape-god of the North Pole, and consequently as the god of the southern abyss of waters in the house of the winds, which he rules with his hand.[17] The title Ahau, meaning Lord, in the Yucatan name of the elephant-god in the illustration here discussed, is the Maya name of the last or twentieth day of the Mexican month, and its symbols in the calendar show it to be the sun in the East (likin) or a god whose image is a Latin Cross with the symbol X denoting the solstitial sun[18] in the centre of the cross, so that this god, who is here depicted as the lord of the sun-year or the bowl, is the lord of the month of the year of the monkey-god ruling the North, and the elephant-god of the hand or trunk ruling the South, and this Symbol, the Mexican form of the Indian elephant-god Ganesha, must have been brought into this country, where no elephant has ever been seen, from India, where elephants are indigenous and sacred as symbols of the rain-god."[19]

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[17]Paul Schellas, Representation of deities of the Maya Manuscripts, God K, B?, C, Peabody Museum of American Archaeology, Harvard University. Vol. iv. note i, pp. 32—42, 16—21.

[18]Thomas, Day Symbols of the Maya Year, The Twentieth Day, pp. 262—264, plate lxviii, figs., 3—12.

[19]Primitive Traditional History, pp. 661—63.

CHAPTER VI

HINDU LEGENDS IN AMERICA

LEGEND FROM THE MAHABHARATA

VISHVAMITRA STORY IN MEXICO

HINDU AND AMERICAN LOVE GODDESS

SERPENT-TWINED GOD

A LEGEND OF SOUTH AMERICA

COBRA KISSING DANCE

IN BURMA AND MEXICO

SNAKE AND EAGLE LEGENDS

HINDU GARUDA IN AMERICA

LEGEND OF FOUNDATION OF MEXICO CITY

JARA SANDHA IN AMERICA

ORIGIN OF ASTEC RULERS

LEGEND OF ASTIK SAGE

CHAPTER VI

HINDU LEGENDS IN AMERICA

The resemblances between Asiatic, European and American-Indian historical myths and rituals, which might be largely added to, prove most conclusively, as Prescott has already pointed out, that the American-Indians brought with them to America, national traditions and rites, which had first originated in Asia; that the great national emigration took place, after the establishment of maritime commerce in the Indian Ocean, while the Sia ritual proves that the immigrants from whom they traced their descent had, before their departure from Asia, celebrated a festival to the Rain-god, very similar in its details to the Soma sacrifice of India, that they worshipped the Mother corn-plant, and used the fertilising sacred pollen of the Hindu and Babylonian worshippers of the date-palm.

—*Hewitt, The Ruling Races of Prehistoric Times.*

The history of a nation is immortalised in her legends, which through centuries of turmoil and revolutions continue to live despite all geographical and political changes. If one wants to trace the affinity of cultures between any two countries, he must find traces in the legends of those nations. When we apply the same principle to the legends and myths of ancient America and India, our attempts at digging out cultural and racial affinity between India and America are richly rewarded. I can never forget the happy moment when on a tour of Mexico from the Atlantic coast to the Pacific, I suddenly came across a mask of Hanuman, a Hindu god, and my joy knew no bounds, when two days later, I witnessed Hindu dances and a drama staging a fight between the armies of Rama, a Hindu deity, and the demon king Ravana. I am not a religious man in the popular term and have often condemned religious fanatics, whose activities retard our political progress, yet I am very proud of being a Hindu—a son of Mother India, and it is the national pride in me which has goaded me to explore the imprints of Indian culture in America.

Learned scholars of Europe and America have devoted their lives in quest of the basic source of world culture, and their researches have

led to the recognition of India as the fountain-head, as has been proved in Chapter II. The similarity of Hindu and American legends further strengthens my contention that America was known to the Hindus centuries before the birth of Jesus Christ. I will in this chapter attempt to present a few striking cases of parallelism between Hindu and American legends.

Mahabharata in America.—That the Hindu legends of the Mahabharata were popular in America is amply proved by Mackenzie.[1] He says:

"The American love goddess did not have her origin in America but was a Hindu Apsara (a voluptuous celestral nymph) mentioned in the Mahabharata. There are several legends in the Mahabharata of ascetics who engaged themselves in accumulating religious merit and spiritual power by practising austere penances. One ascetic, for instance, 'had set his heart upon the destruction of the world'[2] The famous Rishi Vishwamitra was originally a Kshatriya (military aristocrat), but determined to become a Brahman. 'I see,' he said, 'that asceticism is true strength.'

"And saying this, the monarch, abandoning his large domains and regal splendour and turning his back upon all pleasures, set his mind on asceticism. And crowned with success in asceticism and filling the three worlds with the heat of his ascetic penances, he afflicted all creatures and finally became a Brahman. And the son of Kushika at last drank Soma with Indra himself (in the heavens).[3]

"The gods sometimes found it necessary to intervene and disturb the minds of the brooding ascetics, lest they should acquire too great power. They usually sent an Apsara to tempt a sage and thus reduce his stock of merit. The famous Drona (the 'Pot-born') owed his origin to a happening of this character. Sometimes, however, an ascetic successfully resisted the lures of the celestial nymph. One of these had 'desire and wrath' so much at his command that they washed his feet.[4]"

American Legend.—"*Boturini relates a story of the American love goddess and an American ascetic which might have been taken from an ancient Hindu religious book.* The name of the ascetic is Yappan. Like a pious Hindu who resolves to turn his back on

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[1] Myths of Pre-Columbian America, p. 222.

[2] Adi Parva (Roy's translation, p. 512).

[3] Ibid., (Roy's translation, p. 504).

[4] Ibid., pp. 381, 382, 476, 500.

the world's pleasures, he leaves his wife and relatives to lead a chaste and religious life as a hermit in a desert place, so that he may win the regard of the gods. Bancroft's rendering of the narrative proceeds:

"In that desert was a great stone or rock, called Tehuehuetl, dedicated to penitential acts; which rock Yappan ascended and took his abode upon like a Western Simeon Stylites. The gods observed all this with attention, but doubtful of the firmness of purpose of the new recluse, they set a spy upon him in the person of an enemy of his, named Yaotl, (the world Yaotl signifies 'enemy') yet not even the sharpened eye of hate and envy could find any spot in the austere, continent life of the anchorite, and the many women sent by the gods to tempt him to pleasure were repulsed and baffled. In heaven itself the chaste victories of the lonely saint were applauded, and it began to be thought that he was worthy to be transformed into some higher form of life. Then Tlazolteotl (goddess of love), feeling herself slighted and held for nought, rose up in her evil beauty, wrathful, contemptuous, and said: 'Think not, ye high and immortal gods, that this hero of yours has the force to preserve his resolution before me, or that he is worthy of any very sublime transportation; I descend to earth, behold now how strong is the vow of your devotee, how unfeigned his continence!' The goddess left her wonderful flower garden, and that day the lean, penance-withered man on the rock beheld the fairest of women. 'My brother, Yappan', she said, 'I, the goddess Tlazolteotl, amazed at thy constancy, and commiserating thy hardships, come to comfort thee: what way shall I take or what path, that I may get up to speak with thee?'

"Yappan was caught in her spell and, descending, helped the goddess to climb the rock. She tempted him and he fell. After the goddess left him he was slain by Yaotl, the enemy. The gods transformed the dead man into a scorpion, with the forearms fixed lifted up as when he deprecated the blow of his murderer and he crawled under the stone upon which he had his abode. Yaotl then went in search of Yappan's wife, who was named Tlahuitzin. Having found her he led her to the place of her husband's shame and slew her.

"The gods transformed the poor woman into that species of scorpion called the *alacran encendido*, and she crawled under the stone and found her husband. And so it came that the tradition says that all reddish-coloured scorpions are from Yappan, while both keep hidden under the stones and flee the light because of shame

for their disgrace and punishment. Last of all, the wrath of the gods fell on Yaotl for his cruelty and presumption in exceeding their commands; he was transformed into a sort of locust that the Mexicans called *ahuacacha-pullin.*[4a]

"It has been suggested that this story was invented in America to account for the habits of the scorpion (colotl). The scorpion was, like the rattlesnake, associated with deities such as the fire god, the god of flowers, and Tezcatlipoca, and according to Seler denoted mortification and the time of mortification (midnight). There were likewise four scorpions of the four cardinal points.[4b]"

Legend of Indra and his Wife.—"That the myth of Yappan was, however, imported and localized by beings connected with the scorpion is suggested by a close parallel from the Mahabharata. The legend is related by Calya to Yudhishthira, the Pandava monarch, and begins:

'Listen, O king, to me as I relate this ancient story of the events of former days,—how, O descendant of Bharata, misery befell Indra and his wife!' As Yappan and his wife became scorpions, Indra and his wife became insects or grubs. The story proceeds:

'Once Twashtri, the lord of creatures and the foremost of celestials, was engaged in practising rigid austerities. It is said that from antipathy to Indra he created a son having three heads, and that being of universal form possessed of great lustre he hankered after Indra's seat. And possessed of those three awful faces resembling the sun, the moon and the fire, he read the Vedas with one mouth, drank wine with another, and looked with the third as if he would absorb all the cardinal points.

'And given to the practice of austerities, and mild, and self-controlled, he was intent upon a life of religious practices and austerities. And his practice of austerities, O subduer of foes, was rigid and terrible and of an exceedingly severe character. And beholding the austerities, courage and truthfulness of this one possessed of immeasurable energy, Indra became anxious, fearing lest that being should take his place. And Indra reflected,—How may he be made to addict himself to sensual enjoyment; how may he be made to cease his practice of such rigid austerities? For were the three-headed being to wax strong, he would absorb the whole universe!—And it was this that Indra pondered in his mind; and, O best of Bharata's race, endowed with intelligence, he ordered the

4a Boturini, Idea, pp. 15, 63-66. Bancroft, The Native Races of the Pacific States, Vol. III, pp. 378—80.

4b Codex Vaticanus B, pp. 155, 256, 327.

celestial nymphs to tempt the son of Twashtri. And he commanded them, saying,—Be quick, and go without delay, and so tempt him that the three-headed being may plunge himself into sensual enjoyments to the utmost extent. Furnished with captivating hips, array yourselves in voluptuous attires, and decking yourselves in charming necklaces, do ye display gestures and blandishments of love. Endued with liveliness, do ye, good betide ye, tempt him and alleviate my dread. I feel restless in my heart, O lovely damsels. Avert, ye ladies, this awful peril that hangs over me!

'The nymphs promised to allure the ascetic and bring him under their control. On reaching Indra's enemy, those lovely damsels tempted him with various gestures of love, displaying their fine figures. The ascetic was able, however, to resist them, as Yappan resisted the women who visited him before the goddess of love herself paid him a visit. Although he looked at them, as it is told, yet he was not influenced by desire. The Apsaras returned to Indra and said, O lord, that unapproachable being is incapable of being disturbed by us.'

"The story then proceeds to tell that Indra slew his enemy with his thunderbolt, and prevailed upon a carpenter to cut off the three heads. Having, however, slain a Brahman, he was 'overpowered by the sin of Brahmanicide'. He fled 'to the confines of the world' and hid himself. For a time he lay concealed in water as a writhing snake. Then he hid as a small creature inside a lotus. His wife set out in search of him, guided by the goddess of Divination. Assuming Indra's form, she crept into the stalk of a white lotus in the middle of a beautiful lake on an island:

"And penetrating into the lotus stalk, along with Cachi, she saw Indra there who had entered into its fibres. And seeing her lord lying there in minute form, Cachi also assumed a minute form, as did the goddess of Divination too. And Indra's queen began to glorify him by reciting his celebrated deeds of yore. Indra was subsequently purified of his sin and resumed his wonted form.[44]

"In this story, Indra is the enemy of the ascetic, and is punished for his sin of slaying him. Although the holy man resists temptation, there are other Hindu narratives of like character in which the Apsara succeeds, as does the goddess of love, in the American story. One of these refers to the ascetic, Bharadwaja, 'ceaselessly observing the most rigid vows.' On a day when he intended to

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[44] Udyoga Parva of the Mahabharata, (Roy's translation, pp. 18 et seq).

celebrate the Agnihotra sacrifice, he was tempted by Gritachi, 'that Apsara endued with youth and beauty'. She had arrived to interfere with the sacrifice.

"With an expression of pride in her countenance, mixed with a voluptuous languor of attitude, the damsel rose from the water after her ablutions were over. And as she was gently treading on the bank, her attire was loose and disordered. Seeing her attire disordered, the sage was smitten with burning desire."

Close Parallelism—Not Accidental.—Mackenzie concludes:

"The searchers for gold and gems, which contained 'life substance' and therefore spiritual power, passed beyond India and reached America. They imported, as it would appear, into the New World not only their own religious ideas connected with gold and gems, but also the myths framed in India to justify the elevation of the priests above the gods. The story of Yappan appears to be of Indian origin—an echo of the religious struggle which took place on that sub-continent in post-Vedic times, when the Aryan gods were represented as being afraid of the ascetics who set themselves to accumulate religious merit and spiritual power. *The story of the temptation and fall of Yappan is too like that of the temptation and fall of his Indian prototypes to be of spontaneous origin in the New world.*

"In one of the Hindu versions, the enemy of the ascetic is, as we have seen, the god Indra. That the Mexican Yappan's 'enemy' was likewise a god is suggested by his name Taotl, which was one of the names of Tezcatlipoca, 'the only deity,' says Bancroft, 'that can be fairly compared with the fitful Zeus of Homer—now moved with extreme passion, now governed by a noble impulse, now swayed by brutal lust, now drawn on by a vein of humour'. Indra was the Hindu Zeus."

Nagas in India and America.—The Naga (serpent) has ruled and still rules over a greater part of the universe than any living or dead Emperor ever ruled. The entire continents of Asia and America bear the imprints of the worship of the serpent god (Naga). In India, Malaya, Indo-China, China, Japan, Mexico and several parts of America, I have seen temples where the serpent is the ruling deity. The Hindus still celebrate the great festival *Naga Panchami*, on the fifth day of the bright fortnight (the period of waxing moon) of the month of Shravan, in the rainy season (early in August). This has been declared to be a very holy day, when only one meal is taken at night.

The Nagas were not mere gods in the Hindu mythology. They

had three forms, *viz.* (1) fully human with snakes on their heads and emerging from their necks; (2) common serpents that guard treasures; and (3) with the upper half of the body of human shape and the lower part entirely snake-like.

There are Naga tribes living in different parts of India. It is proved from the history of migrations into America that the Nagas of India also migrated to America and were responsible for introducing snake-worship in America. American and Indian mythology is full of stories of these gods. Let me begin with the story of a serpent-twined god of South America, who resembles the Hindu god Shiva in some respects.

A Legend of South America.[5]—In Cristoval de Molina's account of the fables and rites of the Incas, a fable is related concerning the Inca Yupanqui, the Conqueror, who extended the domain of the Peruvian empire and instituted the worship of a creator who, unlike the sun, could rest and light up the world from one spot.

"They say that, before he succeeded (to rulership), he went one day to visit his father Viracocha Inca, who was at Sacsahuana, five leagues from Cuzco (Kush-ko). As he came up to a fountain called Susur-puquio, he saw a piece of crystal fall into it, within which he beheld the figure of an Indian in the following shape:

"Out of the back of his head there issued three very brilliant rays like those of the sun. Serpents[6] were twined around his arms, and on his head there was the *llautu* or royal fringe worn across the forehead of the Inca. His ears were bored and he wore the same earpieces as the Inca, besides being dressed like him. The head of a lion came out from between his legs and on his shoulders there was another lion whose legs appeared to join over the shoulders of the man. A sort of serpent also twined over the shoulders.

"On seeing this figure the Inca Yupanqui fled, but the figure of the apparition called him by his name from within the fountain saying, 'Come hither, my son, and fear not, for I am the Sun, thy father. Thou shalt conquer many nations: therefore be careful to pay great reverence to me and remember me in thy sacrifices.' The apparition then vanished, while the piece of crystal remained. The Inca took care of it and they say that he afterwards saw everything he wanted in it. As soon as he was Lord he ordered a statue of the Sun to be made as nearly as possible resembling the figure he had

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[5]Narratives of the Rites and Laws of the Incas, translated by Clements B. Markham, C.B., F.R.S., ed: Hakluyt Society, pp. 10—13.

[6]The Hindu God Shiva is always presented with serpents twined round his head and neck and his eyes always shoot brilliant rays.

seen in the crystal. He gave orders to the heads of the provinces in all the lands he had conquered, that they should make grand temples, richly endowed, and he commanded all his subjects to adore and reverence the new Deity, as they had heretofore worshipped the Creator... It is related that all his conquests were made in the name of the Sun, his Father, and of the Creator. This Inca also commanded all the nations he conquered to hold their *huacas* in great veneration. . ." (Photo in Chapter IV).

It is a startling but undeniable fact that one of the beautiful bas-reliefs found at Santa Lucia Cozumalhuapa near the western coast of Guatemala, about 1,200 miles to the north of the latitudes of Cuzco, answers in a most striking manner to the description given of Inca Yupanqui's vision.

The Cobra Dance.—Here is a unique story of an Indian (Burma is still Indian in culture and religion) custom of 'Kissing the Cobra' dance observed both in Mexico and Burma. A Spanish historian writing of the Mexican custom said:—

"An image of Tlaloc (American god Indra) was set up, and the worshippers performed a ceremonial dance clad in various animal costumes. An interesting feature of the ceremony was a snake dance. In front of this image was a tank of water containing snakes. A number of men called Mazateca tried to seize one of these animals in his mouth without using his hands, and having succeeded continued to dance with it in his teeth."

Ceremony Lives in India.—Mr. P. M. Lewis Clayton, an eye witness, has described the observance of 'Kissing the Cobra' dance in Upper Burma. He writes[7]:—

"Mount Popa is in Upper Burma. Ages ago when men were gods and dragons walked the earth, a beautiful hamadryad dwelt there. She was half-snake, half-woman; many were her children. Of these perhaps the greatest were the Twins, whose statues of gold are worshipped today at the pagoda at Taungbyon and who are numbered among the thirty-seven Great Nats of that country. But now little remains of that ancient Arcadia save a mountain and a myth—yes, and one thing more, the ceremony of kissing the cobra. When a certain sub-divisional officer told me of it I was sceptical, for the east had disappointed me many times before. But one Sunday afternoon a procession trailed up from the village with gongs and cymbals, a dancing girl and a basket. A carpet was requisitioned from the bungalow and spread out upon the lawn. On one side

[7]The Statesman Sunday Section, 1939.

of it chairs were placed for us, on the other, sat the musicians, the basket being placed between. We seated ourselves. Bang! went the drum: crash! went the cymbals; and the flute wailed thinly. On to the carpet floated the dancer, dressed in the costume of the old Burmese Court. First she turned to Mount Popa and bowed low to the ground, then to us and smiled. The cymbals clashed loudly as she swung into her dance with delicate, bird-like steps and dainty fluttering. She seemed hardly to move, yet moved: was there in the sunlight at the mountain's foot and seemed the spirit of the hill.

"Slowly she turned to the east and to the north, postured and curtsied; the music beat faster and she danced more swiftly—swifter and swifter till her head was a spinning sunbeam and her body a gleam of scarlet silk and white. The lid was thrown off the basket and up reared a cobra with forked tongue and sombre hood; a shadow seemed to fall across the day. Gently swaying, he kept time to the music and with cold, baleful eyes watched the dancer.

"Closer and ever closer she came to him, withdrew, advanced. The music throbbed louder, faster and the single flute wailed in an agony of expectation. The dancer ceased her gyrations, and with body stooped, head forward and arms stretched back and out like wings, on she came, nearer, nearer, nearer till her lips could touch the snake. Steadily, calmly she opened wide her mouth and engulfed the serpent's head. The music which had died away burst triumphantly forth again and she leaped back. Then, as we sighed deeply and the blood tingled through our bruised lips, the red sun lighted the mountain and the last echoes of music died away on Popa."

Snake and Eagle Legend.—As in India, the snake and eagle legend is also very popular in America, and especially in Mexico, whose capital owes its foundation to that legend (see picture in this book), and it is quite fitting that the national emblem of Mexico should be an eagle holding a serpent. It is quite interesting to note that like many other legends, the eagle-serpent myth reached the New World from India. The Astecs had been wandering for many years and had reached the south-western border of a great lake in A. D. 1325:

"They there beheld, perched on the stem of a prickly pear, which shot out from the crevice of a rock that was washed by the waves, a royal eagle of extraordinary size and beauty, with a serpent in his talons, and his broad wings opened to the rising sun. They hailed the auspicious omen announced by the oracle, as indicating

the site of their future city, and laid its foundations by sinking piles into the shallows; for the low marshes were half-buried under water.... The place was called Tenochtitlan,[8] in token of its miraculous origin, though only known to Europeans by its other name of Mexico.... The legend of its foundation is still further commemorated by the advice of the eagle and the cactus which forms the arms of the modern Mexican republic."[9]

Origin in Hindu Mythology.—In Indian mythology the serpent-slaying bird is the Garuda. This bird is the vehicle of the god Vishnu. The Garuda became the enemy of the snakes (nagas) because his mother, Vinata, had been captured and enslaved by Kadru, the mother of Nagas. Having enabled Indra to rob from the snakes the nectar of immortality, he is offered a boon, and he promptly asks Vishnu that the snakes should become his food. Thereafter Garuda swooped down and began to devour the snakes. Vasuki, King of the Nagas, ultimately agreed to send daily to Garuda one snake to eat. Garuda consented, and began to eat every day one snake sent by him (Vasuki).[10]

Mackenzie comparing the Hindu and Mexican legends asserts:—

"The Mexican eagle with the snake caught in beak and talons is therefore like the Garuda-eagle of India which similarly preys on snakes. Both are mythical bird-gods. Both have their history as mythological beings rooted in remote times in a distant area of origin."

Jara Sandha in America.[11]—Hewitt has traced Jara Sandha, the Hindu King in America. He writes: "There is no doubt whatsoever that the birth legends of American Indian Sia Poshai-yanne exactly corresponds with the birth legend of Jara Sandha. In the Sia story, Poshai-yanne was born of a virgin-mother, made pregnant by eating two pinon nuts. *This story is almost exactly the same as the Hindu legend in the Mahabharata, telling how Jara Sandha, the first king of the United Kushikas and Maghadas, was born as the child of the two queens of the Maghada King, son of the mother. Maga, each of whom, when made pregnant by eating a mango-stone given them by the Moon-god (Chandra), bore half a child,*

[8]The name signifies "tunal (a cactus) on a stone."

[9]Prescott (quoting authorities), History of the Conquest of Mexico, Vol. I., Chapter I.

[10]Quoted in The Dragon in China and Japan, p. 19.

[11]The Ruling Races of Prehistoric Times, pp. 275—77.

the parts being miraculously united by an old woman called Jara, one of the Rakshasas."[12]

Origin of the Astecs—Astec and Astika.—The Astecs, the last rulers of Mexico, who were worshippers of the Naga (Snake god) possibly derived their name from Astika Rishi (sage), who saved the Nagas (snakes) from complete destruction. The following legend gives the story in brief:—

"Once while out hunting, King Parakshit, the first King of the Kali era, offended a sage by throwing a dead snake round his neck to attract his attention while he was in deep meditation. The sage cursed the King, who died of snake bite. His successor, King Janamejaya, to avenge his father's death determined to exterminate all snakes. A huge sacrificial fire was lit and the chanting of Mantras attracted millions of snakes which threw themselves into flames and so perished. So powerful were the Mantras that even Vasuki, the huge snake upon whose head the world rests, became alarmed. Vasuki went to the offended sage, Astik and begged him to intercede the King. This Astik did and was so successful that royal orders were given for the sacrifice to be stopped."

Thus the great sage became the saviour and benefactor of the Nagas. It is quite possible that the Nagas commemorated the name of the sage by being known as Astik (Astec, Aztec). The subject however requires further research.

Birth of Astika Rishi.—The following legend about the birth of Astika Rishi will be read with interest.

It was under the auspices of their King Vasuki that the Nagas assembled in order to devise means whereby they might escape the cruel fate awaiting them at the Serpent sacrifice of King Janamejaya. Vasuki, opening the proceedings, declared: "For every action there exists a 'counter-check' (pratighata), but for those who are cursed by their mother no deliverance can be found anywhere." Yet they must endeavour to prevent the sacrifice from being performed. The counsels put forward by the assembled Nagas were manifold. Some of them proposed that they might change themselves into Brahmins and beg the king not to allow the sacrifice to take place. Others, proud of their learning, gave advice that, after having assumed the shape of the King's ministers, they might convince him that the intended oblation was fraught with great evil both here and hereafter.

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[12]The Ruling Races of Prehistoric Times.

The following expedient also was propounded: "Let one serpent be deputed to bite the high-priest (upadhyaya) versed in the ritual of the Serpent sacrifice; for without him the holocaust could not be accomplished. Would it not even be advisable to kill in a similar manner all the priests who know the ritual?" These suggestions, however, were discarded by the righteous and compassionate among the Nagas who pointed out that the murder of Brahmins was a course in no case commendable. Then it was proposed that, when the sacrificial fire had been kindled, they might become thunder-clouds and quench the fire by showers of rain. It would also be possible at night to steal the ladles and other sacrificial implements and thus cause an obstacle. Or, peradventure, they could defile the prepared viands. A more violent measure it would be to appear at the sacrifice in hundreds and thousands and bite all the present. Another expedient would be to carry off King Janamejaya, while bathing or kill him by means of a poisonous bite. Were he dead, the root of all evil would be cut off. The last proposed scheme was considered by the Nagas to be final, but it did not meet with the approval of Vasuki, who said it would be better to propitiate their father Kasyapa.

At last the Naga Elapatra declared that it was useless to oppose the will of the gods. It had, however, been ordained that there would be an escape from the danger threatening the snakes. Brahma himself had assured the gods that only the wicked among the Nagas were to perish; the righteous among them would be saved through the intervention of Astika, the son of the sage Jaratkaru by a Naga-maiden.

This joyful news greatly comforted the assembled Nagas, and Vasuki ordered his attendants carefully to watch the sage Jaratkaru so that the serpent-king might offer him his sister in marriage as soon as the time had come.

Jaratkaru had adopted the ascetic life, and he wandered over the whole earth, visiting holy places and passing his days in abstinence and chastity, so that he might gain supreme bliss in the world to come.

But one day he beheld some Pitaras or ancestral spirits hanging, head downwards, above a precipice and clinging to a clump of grass, of which only one half still remained. And this half was being gnawed by a rat. When the hermit, moved by compassion at their deplorable plight, questioned these dismal ghosts as to whether he could save them from their imminent fall by offering a portion and even the whole of his Tapas or ascetic merit, he found to his dismay

that they were the spirits of his own ancestors. As he, their only descendant, had adopted the ascetic's life and had chosen to die without offspring, they were threatened with being plunged into Hell, as soon as the oblations due to the Manes should cease. The rat whom he saw gnawing at the bundle of grass, their only support, was all-devouring time who was about to destroy him too—the last half on which their deliverance depended. No portion, not even the whole of his Tapas, could save them. He must take a wife and beg at offspring. This was the only means by which their future bliss could be secured.

Jaratkaru consented to their wish. He was willing to take a wife, but he made the condition that the maiden whom he was to marry should bear the same name as he and should be bestowed on him as an alms. Besides, he did not wish to support her. When, after long wanderings, he failed to find a bride on account of his advanced age, in despair, he betook himself to the wilderness and called out to all beings moving and unmoving and invisible, to grant him a maiden whom he could marry on the three conditions stated. The watchful Nagas heard this lamentation, and reported to their sovereign Vasuki what they had heard. At once the King of snakes took his sister, beautifully adorned, and offered her to the old hermit as an alms. On learning that she, too bore the name of Jaratkaru, and receiving the assurance that after their marriage they were to be supported by her brother, the sage consented. They entered a room which the serpent king had prepared for them in his palace. After they had been duly wedded, Jaratkaru warned his wife that, in case she were to give him any cause of displeasure, he would leave her immediately.

The young Naga-bride, indeed, did all she could to please her irritable old husband. But one evening, while he was sleeping with his head in her lap and the solemn time for the twilight had come, she knew not what to do. If she roused him from sleep, his anger was sure to be kindled. If she allowed him to sleep on, the time for the twilight devotion would pass. At last she decided to awaken him, but what she had dreaded happened. So greatly incensed was the old hermit that he at once resolved to abandon his newly wedded wife, and to resume the ascetic life. Great was the dismay of the Naga-bride, especially because she had not yet brought forth any son who was to save the serpent-tribe from destruction. What would her brother say, seeing that her husband had left her before this aim of their union had been fulfilled?

On this point, however, Jaratkaru re-assured her: "There is

(asti)," he declared, "O fair one, in thy womb a son, resembling the Fire-god, who will be a sage great in righteousness and will master all Vedic lore." Having said this, Jaratkaru went away and again practised severe austerities as before. When the time had come, his Naga spouse gave birth to a son, resembling a child of the gods, who was to remove the fear of both his father and mother. On account of the parting word of his father, "There is (asti)," he became known by the name of Astika.[13]

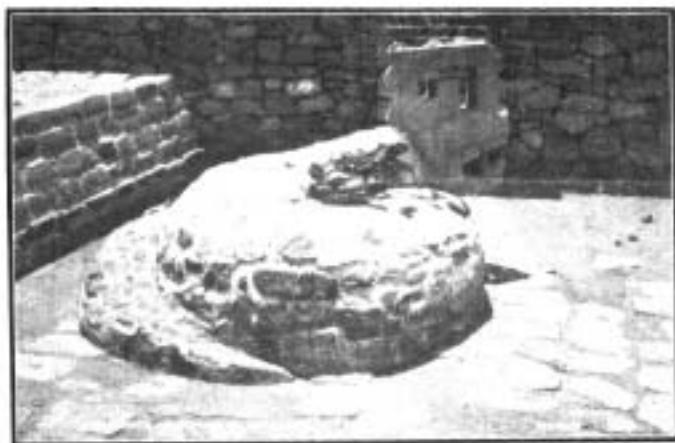
I may add that the word Astik in Sanskrit also means believer in God. Whether the Astec rulers were named after the sage Astika or after the word Astik (one who believes in the existence of God), is a question I can leave for further research by philologists and scholars.

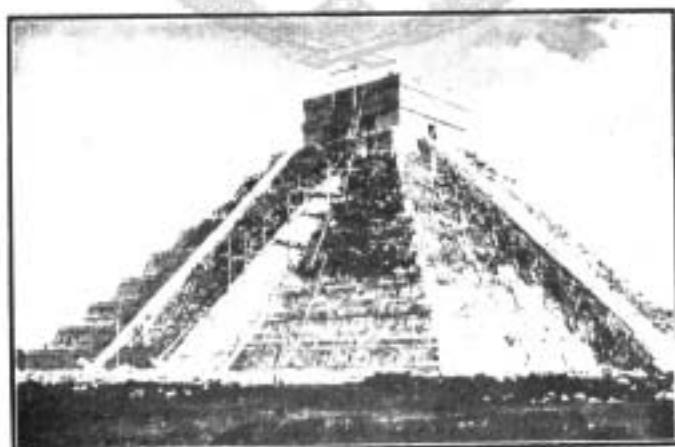
[13]Indian Serpent-Lore, pp. 58—60.

CHAPTER VII

THE GLORIOUS MAYAS

TEMPLES—CENTRE OF TOWN
DAILY LIFE OF THE MAYAS
TASTE FOR BEAUTY
HINDU FEATURES
HINDU CUSTOMS
PANCHAYATI CO-OPERATION
PRAYER TO MOTHER EARTH
LOVE FOR PROGENY
FLATTENING THE HEAD
THE TWICE BORN PEOPLE
INTERESTING MARRIAGE CUSTOM
GREAT MORALISTS
CREMATION AMONG THE MAYAS
A REFINED PEOPLE
MAYAS—TALENTED ARTISTS
GREAT ARCHITECTS
UNIQUE ROAD BUILDERS
COMMERCIAL MORALITY
THE MAYA DRESS
A TALL RACE
DEER WERE SACRED
THE MAYA GODS
THEY WORSHIPPED INDRA

'VRITRA' IN MEXICO.

Photo—National Museum, Mexico.

A MAYA BUILDING IN YUCATAN.

A MAYA COUPLE.

CENTRAL AMERICAN POTTERY.

Courtesy The Life (U.S.A.)

CHAPTER VII

THE GLORIOUS MAYAS

"The Mayas were the most advanced people of ancient America"—Frans Blom.

"He who raped a virgin or took a woman by force was put to death and the same lot befell him who attached a married woman, or who broke up a home. It is said that one of the rulers of Mayapan had his brother put to death in the most brutal way because he had raped a virgin"—Father Landa.

The fall of the Maya Empire which took place between 580 and 630 A. D., resulting in the emigration of the last survivors of this population constituted until quite recently one of the enigmas of history. The American geologist, Wythe Cooke, after a prolonged study of the country, thought that the mysterious disappearance of the civilization of the Mayas could be attributed to great epidemics of malaria.

All that we know of Maya customs, beliefs, religion and philosophy has been conveyed to us by the Spanish missionary, Landa, who lived in the land of the Mayas at the time of the invasion and played his full share in burning Maya literature, destroying Maya religious customs and converting the people to Christianity. Most of the later writers on the Mayas depend on his information and interpret it in their own way. I rely on the story of the Mayas by Frans Blom, who bases it on the writings of Landa, which are in Spanish. Landa gives a graphic account of the Maya life in the 16th century. The Mayas always built their cities and towns around temples. The palace of the ruler or the chief of the province, the houses of traders and the nobility were built around the temple (as is even now the case in India). These people had fine buildings of stone and mortar. Around them were built thousands of houses of farmers, soldiers and artisans. These were mostly thatched houses, but very clean and well white-washed.

Daily Life.—The Mayas did not roam in the forests like the English and the Gauls in Europe, but they had a settled and civilised life like the Hindus. Their present day life is much the same as it was centuries ago. Both men and women were early risers (and still are). The women's first task (like our village women of two decades ago) is to attend to the grinding of maize into a fine dough of which

they make fresh round cakes like our Hindu bread,* exactly in the same manner and same size. They call it tortilla (see picture in this book). Their main diet is tortilla and beans, with plenty of chillies and herbs. They have plenty of vegetables, practically all Indian vegetables. They also eat fowl, eggs and meat, but only few can afford meat. The peasants, while leaving for the field, carry a ball of maize dough, which dissolved in water makes a drink, called Posole; this is their noon meal, like our *sattu* of Barley.

Taste for Beauty.—The Maya women are generally beautiful and they have fine aesthetic tastes. They are lovers of beauty and want to look beautiful. Their dresses are generally hand woven and beautifully embroidered. Their dresses are always colourful, blue, red and yellow being the favourite colours.

They have long shiny black hair, which they sometimes arrange in two beautiful braids hanging in front and sometimes twist around their heads. Like our womenfolk in many provinces and especially like those in Kullu valley, the Maya women adorn themselves with beautiful flower ribbons. They have a wonderful carriage and the way they carry big water jars on their heads, is characteristically Hindu.

Hindu Features.—Their skin is of a delicate brown colour and the few Mayas I met during my short staty in Mexico, looked more like Hindus than any other race. (See pictures in this book). Among them I met a former judge of the Federal Court of the Republic of Mexico, who evinced much interest in India and was proud to say that his people, though now in their decline, were yet very proud of their origins, their high culture and the glories of their ancestors, the Hindus.

It is a pity that circumstances did not permit me to stay longer and study the Mayas in their homes in Yucatan. Now let me continue with the description of their life and customs.

Hindu Dress.—The Maya women's dress is similar to the dress of our women. They dress in a hand woven cotton skirt, like the ones mostly used in the villages of Central and Southern Punjab, United Provinces and Rajputana. The upper part of their bodies they cover with a light cotton blouse, often embroidered with gaily coloured designs around the arm and neck openings. It is similar to the blouses we give in dozens in dowry in Punjab villages and are also used in Marwar and Gujerat.

The men's dress today bears traces of European influence, but in the past they used to be dressed in loin cloth. According to Landa it was "a piece of cloth one hand wide, which served them as

MAYA (AMERICAN) TYPES.

Believe it or not, these four pictures are of the Maya people of Central America.

Courtesy—Peabody Museum Papers.

MAYA VILLAGE SCENES.

Maya Women at a Village Well.

Courtesy Peabody Museum Papers.

trousers and they wound it several times around their waists so that one end hung down in front and the other behind (Like our *laugot*) and the ends of this cloth were richly embroidered by the women with threads in colours and with feathers. They also wore cloaks, large and square, and tied them on their shoulders (Like our Hindu Kurta which is buttoned on the shoulders). On their feet they wore sandals made out of rope or dried deerskin and this was all they wore."

Mexican sandals, it may be noted, are exactly similar to our centuries-old sandals made in Peshawar and several other parts of India. I had some Peshawar sandals with me and Mexican people were surprised to find that they were so similar to theirs, but they were always polite to add—"But Hindu sandals are superior to ours. Look you have gold work even on your footwear! How rich must the Hindus be!"

Hardworking Women.—The Maya women are quite hardworking; while men go to the fields or mines, the women take care of the children, weave, make household goods of clay, embroider clothes or do other household work.

In ancient times most of the industries were in the hands of specialists and different villages were reputed for different articles and the professions were handed down by father to son for generations.

More Hindu Customs.—The Mayas are a very clean race and they bathe and wash quite often, like the Hindus.

The men always eat in the company of males only and are served by women; such was the custom in the past and such it is today.

Among the highland tribes, the young women serve the meals. They serve a bowl of lukewarm water to each guest to rinse his mouth with and another bowl of water to wash hands before touching the food. (This is a Hindu custom).

Panchayati Co-operation.—The Mayas preserve the ancient Panchayati co-operation system of the Hindus even today. Field and harvest work is done in teams, peasants helping each other in each other's fields.

Maya Prayers.—No task can commence without a prayer. The Mayas, as well as other Indian tribes of America, are rich in prayers meant for different gods at different times.

J. Eric Thompson translated some of these prayers with the help of Maya friends and I quote two samples:

"Here before you I stand . . . Three times I stand before you to worship you. Behold, my Lord, how I stand in your presence now to

venerate. I stand in the presence of your holy name, lord God and in the presence, too, of the lords of the forests, who are mighty men. Forgive me my sins because I am here to worship these gods. That you may not forget me without cause, I offer these five gourds of *posole* in order that the mighty men, the lords of the forest, who live on the mountain tops and who are the true lords, and are those who pass before to clear the roads, in order that they be pleased I repeat my drink.

"Behold my lord, my good intentions in the presence of the gods. I am preparing the drink offering for my field. Forgive me, O great masters. Accept then but one cool drink of *posole* (similar to Hindu drink of barley flour called *Sattu*) that the anger that lies in your hearts toward me may be cooled."

Prayer to Mother Earth.—"O Goddess, my mother, be patient with me, for I am about to do as my fathers have ever done. Now I make my offering (of Copal incense) to you that you may know that I am about to trouble your soul, but suffer it. I pray. I am about to dirty you, to destroy your beauty. I am going to work that I may obtain food. I pray you suffer no animal to attack me nor snakes to bite me. Permit not the scorpions or wasps to sting me. Bid the trees that they do not fall upon me, and suffer not the axe or knife to cut me, for with all my heart I am about to work you." (Prayer offered before ploughing).

How beautifully innocent and childlike prayers they are!

Love for Progeny.—Both among the Mayas and the Astecs the love for progeny was exactly Hindu-like. The birth of a child was regarded as a great gift from the gods. It was regarded as most shameful for woman to be barren. Father Ximenez writes that the women of Quiche people (a Maya tribe) went to the springs with their prayers for a son. At the time of childbirth a medicine woman was sent for and she used to place under the mother's bed an idol of the goddess Ixchel, which they said was the goddess of childbirth. The notorious missionary, Landa, who destroyed all written records and literature of the Mayas and destroyed hundreds of temples, describes this goddess as a 'devil' forgetting that his acts were nothing but devilish.

Flattening the Head.—Among the Mayas it was customary to flatten the heads of the children by placing them in boards and bandage, so that their heads would have odd shapes when they grew up. The Mayas painted their bodies red (sacred Hindu colour) and wore large ear and nose ornaments. They filed their incisor teeth,

and sometimes they had them inlaid with small disks of jade or pyrites.

Landa says, "when a child was born, they immediately bathed it and when they had finished torturing (?) it by flattening its forehead and head, they brought it to the priest, so that he could tell them what future it would have and give it a name to carry during childhood, because they had the custom to re-name it in a different way before it was baptized."

This means that they were re-named after some years, just as we Hindus re-name the children after the sacred thread ceremony. (This ceremony entitles children to be classed as "Twice born" (Dwija people).

Landa adds, "The sciences which they taught were the count of the days, months and years, the feast days and the ceremonies, the administration of their sacraments, the science of evil days and times, astrology, and the remedies for evil things, their ancient history and to read and write."

An Interesting Custom.—The Mayas had a rather interesting custom, which would be good to introduce in India in these days of economic hardship to newly married young men. The young man after his marriage stayed with his father-in-law and served him for one year, when in the meanwhile he became the father of a child. Then he was given a plot of land, considered large enough to feed a family, and was allowed to build his own home and move into it.

Great Moralists.—The Mayas were a highly moral people. They practised monogamy as a rule; few chiefs and nobles infringed this rule and married more than one wife. Moral crimes were punished very severely according to Landa.

"He who raped a virgin or took a woman by force was put to death and the same lot befell him who attacked a married woman, or a girl while she was still under her father's care, or who broke up a home. It is said that one of the rulers of Mayapan had his brother put to death in the most brutal way because he had raped a virgin."

Doesn't it sound like following Manu's Code of Laws?

What a highly civilised and just people they must be, whose ruler executed his own brother for a crime which is being repeated thousand times a day in, for instance, London alone, which boasts of being the metropolis of English civilisation.

The Mayas, according to Landa, had a great fear of death, and when death did come, "they cried silently during the day and at night with loud and wailing cries, which were pitiful to hear. For many

days they went most marvellously sad, and observed fast for the dead one, especially the husband for his wife."

Rations for Next World.—Like the Hindus, the Mayas gave the dead some rations for the next world. "When dead they shrouded the corpse and filled its mouth with ground maize, together with their native money, so that, in the next life he would not lack food."

Cremation of Bodies.—Landa says, "Rulers and people of great importance were generally cremated (the Hindu ceremony) and they placed their ashes in urns, and built a temple (Hindu Samadhi) over them, as we found that they had done at Ixmal. Now in our days we have found they gathered the ashes in the hollow statues of clay when the dead were great rulers." Landa adds that the bodies of ordinary people were buried and cremation was reserved for the high class only. (In Malabar in India this is still the custom).

But Frans Blom has discovered the ashes of thousands of people in one buried city alone, which shows that most of the dead must have been cremated: it is possible the custom of burial cropped up at a later stage.

Cremation—an Old Custom.—That cremation was the original and old Maya custom is proved by the following facts:—

Frans Blom who was in charge of the John Geddings Gray Memorial Expedition conducted by the Tulane University in 1928, found fragments of cremated human bones in pottery urns and pieces of white cotton cloth, clean and strong—the only well preserved cloth ever found in the Maya area upto the present date.

In the cavity were set hundreds of years ago, before the conquest, great clay urns containing the cremated bones of mankind. The urns were closed with lids of clay, and sealed with resin and gums.

The explorer found cremated remains of hundreds of people in different places within an area of fifty miles. He also discovered thousands of broken pieces of pottery along with the human ashes in urns or in the graves.

He accounts for the broken pottery pieces in the following manner:—

"Among many peoples, in the most separated parts of the world, there was the belief that any object made by the industry of man contains life as it is manufactured by a living being. When man dies, it is obvious that a living thing cannot follow him into the unknown, and therefore every object, which is placed in his grave, for his use in the other world, must also be dead. Hence we find that beautifully carved jade pendants have been broken, exquisite

KULU TYPE IN U. S. A.

An Indian woman from the U. S. A. Her physical features, head-dress and the mode of carrying child on the back are all similar to those of women of the Kulu Hills in the Punjab.

Courtesy—The Indian Department (U. S. A.)

A MAYA PALACE

'CHARKHA' IN MEXICO.

ASSAM TYPE IN MEXICO.

Courtesy The Indian Department (Mexico).

gold ornaments have been crumpled and clay vases and urns have been 'killed' by punching a small hole into their sides."

It is interesting to note that the Hindus also break earthen pots before the dead body is cremated. In my village, I still remember after twenty years' absence, there used to be a mound on the way to the cremation grounds, and this mound was called the 'place of the broken pots.'

How similar were the life and death philosophies of Hindus, the Mayas and the Astecs!

A Refined People.—In this age of rouge, lipstick and cheap perfumes (especially the ones that a visitor is compelled to smell in London), the reader will be surprised to know that the so-called nomad Indians of ancient America and especially the Mayas had very refined tastes in the use of cosmetics. The finer arts of making up and the use of perfume, face powder and other toilet materials were well developed among them, but instead of seeking beauty in man-made beauty salons, they went to Nature's beauty parlour and used natural cosmetics as beautifying agents. By combining ingenuity with nature's bounty, the Indians were able to obtain paints and powders, perfumes and soaps, just as the Hindu women of ancient India were expert in the use of cosmetics and no modernised woman dare deny that ancient cosmetics were genuine beautifying agents and caused no injury to the face, unlike modern cosmetics. The Indians of America like the Hindus loved perfumes and incense burning since that was a part of their religious life. An American writer has said:—

"The Indian is ever a lover of the beautiful. His choice of colour harmony, his imaginative designs, his appreciation of music, of oration and of the exquisite in Nature's perfumes, all indicate his aesthetic soul. He is a lover of subtle odours and has used them frequently. Being a child of Nature, he chose the delicate perfumes suggestive of the wholesomeness and freedom of the out-doors."

The Indians had many varieties of powders and perfumes made from corn (maize), flowers and different grasses and herbs.

Mayas—Talented Artists.—Their women, like our women in Assam and Burma, were talented weavers (and still are) and their artistic products are admired all over modern America. Among the ancient Hindus, too, it was the women's duty to weave fine textiles, since it was thought a feminine type of work; the same was the feeling in ancient America.

The potteries of ancient Mayas are still the wonder of the world. They were lovers of music. They used several Hindu musical instru-

ments, such as flutes and small and large wooden drums covered with deer skin on the sides (see picture).

The Mayas, the Astecs and other races of ancient America had master-builders and great architects, whose works, though in ruin, are still marvels of the present day. American modern engineers are still unable to solve the mystery as to how these palaces and temples were built without any mechanical aid. This is what an American writer has said about them in "Mexican Life":

"The pre-Columbian architects were fortunate, no doubt, in the religions they served. Astronomical observation was a sacred rite in ancient America, and immense importance was attached to the four cardinal points. This necessitated an unimpeded view of the sky and a clearly defined lay-out. A pious Astec would have found it impossible to worship in the holy slums of ancient Greece. He needed space for the practice of his religion, and geometrical order. At Delos or Delphi he would have had overcrowding and confusion."

What a refined and cultural people they must be!

Is it not the height of shame and cruelty that these cultured people were hunted like wild animals and killed by hundreds of thousands by the people who pretended to be devout messengers of the great Jesus Christ?

Mayas—Great Architects.—The Mayas were great architects. Writing on the subject Frans Blom says:—

"A careful study of such large groups of buildings as the palace at Palenque or certain parts of Tikal shows us that these groups of buildings were erected at different periods, but with a close attention to the composition of an artistic unit.

"When one wanders through the great Maya cities, one feels convinced that the Maya architects could not have accomplished such masterpieces as the great temples of Tikal, or the charming temples of Sun, The Cross, and the Foliated Cross at Palenque, nor the House of the Governor and the Nunnery at Uxmal, without first having laid out careful ground plans and having drawn up elevations and made sketches for the design. They must have made estimates of the amount of stones with or without design to be ordered from the stone-cutters and roughly calculated how many zapote-wood beams would be needed for their doorways.

"All Maya buildings were constructed of cut stones and mortar. First, the inner and outer facing of the wall was laid and then they filled the space between these surfaces with crushed limestone rock and burned lime, which, when it settled and hardened, formed a

product similar to poured concrete. In early Maya buildings the walls were then covered with a layer of stucco upto two inches thick in order to give it a smooth surface, but later buildings have their walls made of carefully smoothed stone blocks covered with a thin layer of stucco to which colour was applied."

World's Unique Road Builders.—The Mayas were the world's great road-builders like Incas of South America or the Emperor Sher Shah of India, who built the great white road between Calcutta and Peshawar and built rest houses and wells for the comfort of travellers.

Beautiful white roads have been found in the buried Mayan lands in Central America.

The latest discovery in February of this year was as follows:—

Merida, Yucatan. A "sacbe" or Great White Way, 62 miles long, between the ancient Mayan cities of Yaxuna and Coba, has been uncovered and explored for its full length by an expedition sponsored by archaeologists of the Carnegie Institution of Washington stationed at Chichen Itza, the "city of the sacred well."

These ancient roads were truly engineering marvels. Constructing them the builders began by digging down to hardpan, erecting retaining walls on either side to the height to which they desired to bring the road.

These walls were made of large, roughly faced limestone set in mortar. Into the space between the walls, a layer of heavy boulders, some two or three feet long and weighing hundreds of pounds, was carefully laid, and the space between chinked with smaller stones and fitted and hammered into position. Then came successively smaller boulders and stones quite as carefully placed, until the road had been brought to the proper height, whereupon a layer of rock broken into much finer pieces was added. After this was hammered and rolled into a hard level surface, a dual coating of mortar cement was applied.

Literally "White Road".—The modern Indian name for the ancient stone roads of Yucatan is "Sacbe", plural, "sacbeob", which means literally, "White Road."

Why the roads were built is a great mystery. The Mayas had no beasts of burden as had the Incas of Peru; nor wheeled vehicles as had the Romans, the greatest road builders of ancient times, yet in durability, in prudence of careful workmanship and in the expenditure of labour in construction and upkeep, the roads of Mayaland compare favourably with those of both the others.

"Apparently", says Dr. Morley, "the highways were built for travellers afoot and for men bearing palanquins and burdens on their backs. If so, and if these sixteen known roads were utilized to capacity, as indications show, what an amazing picture of the activity of that day and region the imagination presents. Four files of men with their loads could easily pass, so wide were the roads, two lines touching one direction and two the other.

"Road building called for organized community action of a relatively high order. Savage men build no roads nor have they any need for them. The magnificent causeways of Coba testify eloquently to the fact that the Mayas of that region, in possessing the capacity to plan and execute community projects calling for so great a degree of organizing ability, had come a long way along the path of civilisation. They also indicate that Coba, the focal point of all these great roads, must have wielded a powerful influence in all matters touching the affairs of the people throughout a great area round about.

"It is strange, as well as disquieting, that a people as numerous and as virile as the Coba region contained, could disappear; that their farms, their homes, their villages and cities, their temples and their great causeways, could be swallowed up by the jungle and their very existence even, could be so nearly forgotten."

Commercial Morality.—Writing about the high standard of commercial morality of the Mayas, Cogolludo, a Spanish historian writes: "In sales and contracts they had neither writings to oblige them to keep their word nor promissory notes with which to give satisfaction, but still the contract remained valid provided only that the parties drank together publicly before witnesses. This was particularly the usage in sales of slaves or of cacolands, and even today (it is said) they use it still among themselves in the sale of horses and cattle. The debtor never denied the debt even though he could not pay at once; but all was made certain by the debtor's confessing his debt, for the wife, children and relatives of the debtor would pay the debt after his death......

"In food-supplies there were no bargains, because they were always fixed at one price, save maize, which was wont to go up when crops were poor, but it never passed what it is now worth, a *real* (half a Castillan fanega) or so, the load.

"The money that they used consisted of little bells and jingles of copper, which had value according to their size, and some red shells, which were brought from far away to this land, which they strung, after the manner of rosaries. Also they used as money grains of cacao, and of these they made the most use in commerce, and

certain precious stones and discs of copper brought from New Spain which they exchanged for other things, as happens elsewhere. . . . ."[1]

How They Dress.—"They wear clothes of very white cotton, of which they make shirts, breeches, and certain mantles a *vara* (this is a unit of measure met in India also) and a half square which they call *tilmas* or *bayantes.* These can be made to serve as capes by drawing the two corners upon the shoulder and making a knot; indeed very many people use ones made out of somewhat coarse woven wool, and even many of stuffs brought from Spain, such as damasks and other silks. Some use jackets, and many wear shoes and hemp sandals. The usual custom, however, is to go barefoot, especially in their own houses and fields, but the opposite is true of some *caciques* and leading men, and of women. Most of the men wear hats of straw or palm-leaves, and nowadays many buy felt hats. The women use *uaipiles,* which is a garment that falls from the throat to the middle of the leg, with an opening at the top, where the head goes, and two others at the top of the sides of the arms, which are covered half-way down. Because this garment is not tied in at the waist, it also serves as shirt. From the waist to the feet is another garment called Dic, and it is like petticoats and goes under the outer garment. Most of these are worked with blue and red thread, which makes them beautiful. If a Spanish woman is seen in this dress, it looks, on her, most improper. Little Indian girls who are growing up with Spanish women become great embroiderers, seamstresses, and patchers, and they make things that are sold at large prices and are much esteemed.

"For Sundays and Feast-days when they go to Mass, and when they are to be confessed, both men and women have cleaner and neater clothes, which they keep for this. Other customs of theirs will be learned through the laws that have been given to remedy them."

A Tall Race.—Cogolludo adds: "There were Indians in the past days of their ancestors who had larger bodies than those now common, bodies which were found in the sepulchres of this land and which had gigantic stature. In 1647 in the village of Vecal, on the royal road of Campeche, Padre Gray Juan de Carrion (now Provincial Commissioner for the next General Chapter) ordered his Indians to make an arbour for a reception he was to hold. They had just set-up the sticks with which it was to be made when the tools hit upon a very large sepulchre made of flag-stones placed one over another without any peculiarities of carving whatever. The Indians

[1]Cogolludo. Lib. IV, Cap. 5.

ran away from it and went to call the Padre, who, on arriving, ordered them to take out whatever was in the sepulchre. The Indians did not want to do this, saying that it was prohibited for them to touch anything of that sort. So the Padre, with the aid of a small boy, got out the bones of a man of formidable size. There were in the sepulchre three bowls of very fine pottery having three hollow balls in place of feet, and there was a small black box of what appeared to be jasper. The Padre burned the bones, threw them away and filled up the hole rebuking the Indians for not wishing to touch it, on the plea that it was forbidden to them to do so......" This shows how much sanctity they attached to the ashes of the dead.

Deer Were Sacred.—As in India, deer were considered sacred animals by the Mayas. Describing the deer hunts indugled in later by the Spanish invaders, a writer says: "The deer ran away so little and were so free from fright that our soldiers on horseback were able to come up with them and kill them as they wished. In this way the men killed many of them and ate them for some days after. The Indian guides, who were showing the Spaniards the villages of their people which had been burned and razed, were asked why it was that having so many deer at hand, they permitted them to be so tame; the Indians replied that in their villages they held the deer to be gods, for their greatest idol had appeared to them in that form and commanded them not to kill the deer nor frighten them. They had obeyed his command, and as a result, the deer were not easily scared, nor did they flee from the soldiers, and they were very numerous....."

Maya-Gods.—The following information about Maya mythology is taken from "*Old Civilizations of the New World*" by Hyatt Verrill:—

The mythology of the Mayas was if anything more involved and complicated than that of the Astecs, and they had borrowed almost, if not quite, as many deities from the Nahuas as the Nahuas had bor rowed from them. As a result, there was a multiplicity of gods, and while some are always easily recognisable, others are so variable that it is uncertain whether their various representations are of one or several deities. As no one has ever yet definitely determined the identity, of some of these they are known to scientists by letters only. But there are certain distinct, important and well-known deities regarding whom we have quite detailed information.

Most prominent of all perhaps was the sun-god known as Kinichahua (Lord of the Face of the Sun) in Yucatan, and as Kinich Kakmo (Fire-bird or Sun-bird and identified with the red Macaw

or Arara (Fire-bird). As the Mayas were indirectly sun-worshippers, the sun-god held a very important place in their mythology. In nearly all the Mayan myths the origin of the race is solar, like that of the Incas, and since the sun rises in the east, all of the Mayas' mythical hero-gods, who were supposed to have brought culture and civilization, were credited with coming from the east.

The plumed Serpent, known to the Mayas as Kukulcan[3] and in Guatemala as Gucumatz, was fully as important a deity to the Mayas as to the Astecs, and the Mayan myths regarding him are similar to those of the Nahuas. But his attributes differed considerably from those of the Mexican Plumed Serpent. Among the Mayas he was more of a thunder-god or god-of-the-sky, and although the holy city of Chichen-Itza was dedicated to him, and some of the most magnificent temples of the Mayas were those of the Plumed Serpent, he was by no means their greatest deity.

Probably that honor should go to Hunabku, the invisible and supreme god who was recognized by all the Mayan tribes (although they had their own special deities), and who was regarded as the unity of all gods and held much the same place in the Mayan religion as our Almighty holds in the Christian and Jewish faiths.

The moon-god was also a most important deity and was known as Itzama (Father of gods and men). He typified decay and the re-birth of life in nature, and was the deity of the west. His name was taken from his own legendary words to mankind: "Itz en caan, itz en muyal" (I am the dew of heaven, I am the dew of the clouds).

Indra—The Rain-God.—Chec-Mool, identical with the Astecan Tlaloc was the Maya rain-god, or water-god and at the spring florescence young and beautiful girls were sacrificed to Chac-Mool by being cast into the sacred well at Chichen-Itza.

The above brief description of Maya customs, manners, beliefs and culture will, I am sure, bring out many points of similarity with those of India. The Maya pictures tell the whole tale.

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[3]Kukul meaning the *Quetzal*-bird and Kan a serpent.

TEMPLE RUINS OF AMERICA.

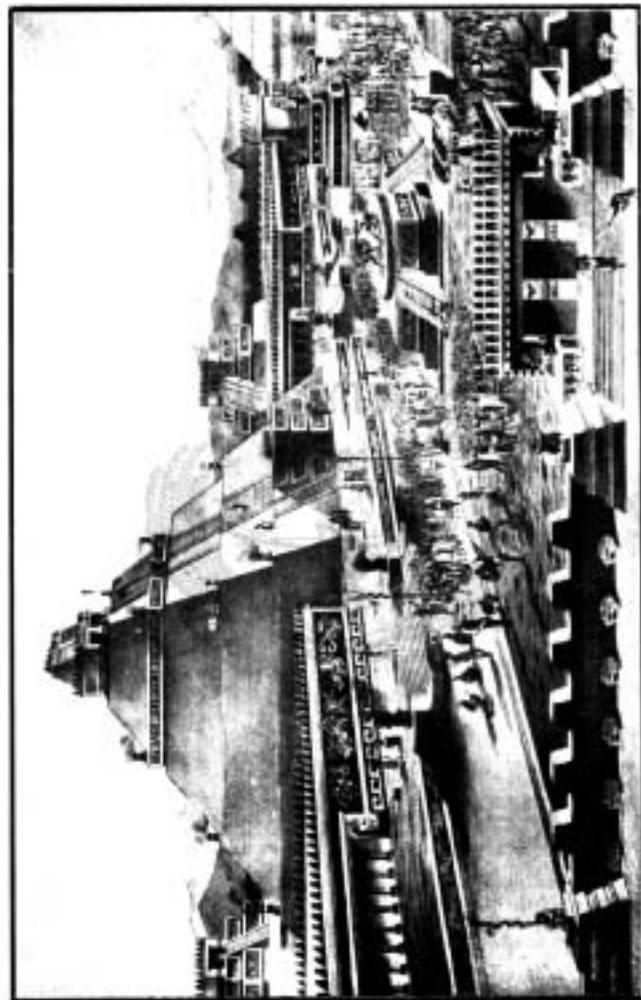
I ask'd of *Time* for whom *those* temples rose,
    That prostrate by his hand in silence lie;
His lips disdain'd the myst'ry to disclose,
    And borne on swifter wing, he hurried by!
The broken columns, *whose?* I ask'd of Fame:
    Her kindling breath gives life to works sublime;
With downcast looks of mingled grief and shame,
    She heaved the uncertain sigh, and follow'd *Time.*
Wrapt in amazement o'er the mouldering pile,
    I saw *Oblivion* pass with giant stride;
And while his visage wore Pride's scornful smile,
    Haply thou *know'st,* then tell me, whose I cried,
Whose these vast domes that ev'n in ruin shine?
    I reck not whose, he said, they now are mine.

—*Byron.*

CHAPTER VIII

THE GREAT ASTECS

MEXICO—A WONDER LAND
UNLUCKY JEWELS AND GOLD
THE GREAT TEMPLE
ASTEC GODS
WHEN EUROPE WAS "IN THE WOODS"
THE GREAT ASTEC RACE
COMPULSORY EDUCATION
MARRIAGE LAWS
LAWS OF WAR
A JOYOUS RACE
A GREAT DEDICATION
TWO GREAT EMPERORS
ROYAL SEAL OF THE SUN
THE SUPREME TRIBUNAL HALL
LAWS OF JUSTICE
THEIR WRITTEN RECORDS
THEMES OF ASTEC SONGS
ASTEC POSTAL SYSTEM
SUPERIOR TO EUROPE
DRESS OF SOLDIERS
THE BIRD PALACE

THE GREAT ASTEC TEMPLE.

From a reproduction of the largest temple (now converted into a Church) in Mexico. The opening ceremony of this temple was attended by six lakhs of people.

Courtesy—The Mexican Art and Life.

SUN—CHIEF DEITY OF THE ASTECS.

THE GOLD SUN CYCLE

AN ASTEC SEAL

Both the figures of the Sun are 'typically Hindu'.

CHAPTER VIII

THE GREAT ASTECS

"The eternal meaning of Astec civilization has appeared before me with distinct clearness. I have pondered how a people, living still in the Stone Age, could nevertheless have arrived at a cosmogonic conception and attained an intuition of things universal, in my opinion of a higher philosophical qualities than the dogmas contributed by the Conquerors, despite their superior technique. This powerful virtue I have greatly admired in the National Museum of Mexico and standing before the Astec ruins. The archaeological period of our research on Mexican Civilization, although still open, seems to me already left behind. We definitely enter upon the philosophic and poetic era of its course upon our spirits. We, thus, have to deal with the most original culture of the world, together with those of Egypt, China and the India of the Vedas."—Elie Faure.

"Their intellectual abilities (of the Astecs and other Mexicans) are evidenced by a study of the intricate calendar system, and the picture and hieroglyphic records which survive. The triumphs of their architectural attainments are well known, and may be investigated in the numerous monuments and buildings in the ruined cities scattered throughout Mexico. Ignorant of glass and of glazed pottery, they nevertheless developed the ceramic art to a high degree of excellence. Their inventive genius and technical skill were manifest in their goldsmith's art."

—Marchall H. Saville. (Mosaic Art in Ancient Mexico).

That the ancient capital of the Astecs (Tenochtitlan) was a wonderland is proved by the writings of Bernal Diaz, official historian of the Spanish invaders. He says:—

"Gazing on such wonderful sights, we did not know what to say or whether what appeared before us was real. On one side, on the land, there were great cities, and in the lake ever so many more, and in the causeway were many bridges at intervals, and in front of us stood the great City of Mexico, and we—we did not number four hundred soldiers!

"And when we entered the city, the appearance of the palaces in which they lodged us, how spacious and well-built they were!

—of beautiful stone work and cedar wood, and the wood of other sweat-scented trees, with great rooms and courts... We went to the orchard and garden, which was such a wonderful thing to see and walk in, that I was never tired of looking at the diversity of the trees, and noting the scent which each one had, and the paths full of roses and flowers, and the pond of fresh water. Great canoes were able to pass into the garden from the lake outside so that there was no need for their occupants to land. And all was cemented and very splendid with many kinds of stone monuments with pictures on them. Then the birds of many kinds which came into the garden. I say again that I stood looking at it and thought that never in the world would there be discovered such lands as these. Of all these wonders that I then beheld, to-day all is overthrown and lost, nothing is standing." (To the eternal shame of the Christian invaders).

Land of Jewels and Gold.—The following account by Bernal Diaz recording his first impressions of the Astecs and of the social life and customs should be read by those who think that white people brought civilization to America and that before Columbus America was populated by uncivilized Indians.

"When we arrived at the great square, we were astonished at the crowds of people, and the regularity which prevailed, as well as at the vast quantities of merchandise, which those who attended us were assiduous in pointing out. Each kind had its particular place, which was distinguished by a sign. The articles consisted of gold, silver, jewels, feathers, mantles, chocolate, skin dresses, sandals and great numbers of male and female slaves, some of whom were fastened by the neck, in collars, to long poles. The meat market was flocked with fowls, game, and dogs. Vegetables, fruits, articles of food ready dressed, salt, bread, honey and sweet pastry made in various ways, were also sold here. Other places in the square were appointed to the sale of earthenware, wooden household furniture such as tables and benches, firewood, paper, sweet canes filled with tobacco mixed with liquid amber, copper axes and working tools, and wooden vessels highly painted. Numbers of women sold fish, and little loaves made of certain water-fruits which they find in the lake, and which resembles cheese. The makers of stone blades were busily employed shaping them out of the rough material, and the merchants who dealt in gold, had the metal in grains as it came from the mines, in transparent tubes, so that they could be reckoned. The entire square was enclosed in piazzas, under which great quantities of grain were stored, and where were also shops for various kinds of goods."

The Great Temple.—"From the square we proceeded to the great temple, but before we entered it we made a circuit through a number

of large courts, the smallest of which appeared to me to contain more ground than the great square in Salamanca, with double enclosures built of lime and stone, and courts paved with large white cut stone, very clean; or where not paved, they were plastered and polished. When we approached the gate of the great temple, to the flat summit of which the ascent was by a hundred and fourteen steps, and before we had mounted one of them, Montezuma sent down to us six priests, and two of his noblemen, to carry Cortes up, as they had done their sovereign, which he politely declined. When we had ascended to the summit of the temple, we observed on the platform as we passed, the large stones whereon were placed the victims who were to be sacrificed. Here was a great figure which resembled a dragon, and much blood fresh spilt. Montezuma came out from an adoratory in which his accursed idols were placed, attended by two priests, and addressing himself to Cortes, expressed his apprehension that he was fatigued; to which Cortes replied, that fatigue was unknown to us."

Cortes Meets Montezuma.—"Montezuma then took him by the hand, and pointed out to him the different parts of the city, and its vicinity, all of which were commanded from that place. Here we had a clear prospect of the three causeways by which Mexico communicated with the land, and of the aqueduct of Chapultepque, which supplied the city with the finest water. We were struck with the numbers of canoes, passing to and from the main land, loaded with provisions and merchandise, and we could now perceive that in this great city, and all the others of that neighbourhood which were built in the water, houses stood separate from each other, communicating only by small drawbridges, and by boats, and that they were built with terraced tops. We observed also the temples and adoratories of the adjacent cities, built in the form of towers and fortresses, and others on the causeway, all white-washed, and wonderfully brilliant. The noise and bustle of the market-place below us could be heard almost a league off, and those who had been at Rome and at Constantinople said, that for convenience, regularity, and population, they had never seen the like. Cortes now proposed to Fra Bartholome to apply to Montezuma for permission to construct our church here, to which the father for the present objected, thinking it ill-timed."

Unlucky Jewels.—"Cortes, then addressing himself to Montezuma, requested that he would do him the favour to show us his gods. Montezuma having first consulted his priests led us into a tower where was a kind of saloon. Here were two altars highly adored, with richly wrought timbers on the roof, and over the altars, gigantic figures resembling very fat men. The one on the right was Huitzilopochtil, their war god, with a great face and terrible eyes;

this figure was entirely covered with gold and jewels, and his body bound with golden serpents; in his right hand he held a bow, and in his left a bunch of arrows. The little idol which stood by him represented his page, and bore a lance and target rightly ornamented with gold and jewels. The great idol had round his neck the figures of human heads and hearts, made of pure gold and silver, ornamented with precious stones of a blue colour. Before the idol was a pan of incense, with three hearts of human victims which were then burning, mixed with copal.

"In this place they had a drum of most enormous size, the head of which was made of the skins of large serpents; this instrument when struck resounded with a noise that could be heard to the distance of two leagues."

When Europe was "in the Woods."—Referring to the high degree of civilisation evolved by the Astecs, Cora Walker says:

"When Europe was still 'in the woods' the Astecs were living in fine marble palaces, and had stately temples, extensive aqueducts and luxurious baths. When the Hebrews were still nomads, wandering about from place to place, and subsisting on wild figs, olives and berries, the inhabitants of Mexico were cultivating fields of cereals and baking bread.

"The ancient Astec laws show us a JUST and MORAL PEOPLE, protecting the FAMILY, MANNERS, PROPERTY and LIBERTY OF CONSCIENCE, and requiring that respect for AUTHORITY, without which ALL GOVERNMENT becomes impossible." (Biart.)

The Astecs were a highly moral people, had strict laws, and punished offences against chastity with death. "Astec Royalty lived on a scale of magnificence unparalleled in the annals of nations." (Bancroft.)

"The royal palaces of Europe are small, poor and mean compared with the royal palaces of the Astecs, 450 years ago. (The palace of Henry VIII does not compare with the stable of a Hindu prince.)

"From Mexico, a civilization that might have instructed Europe, was crushed out. It has been Spain's evil destiny to ruin two civilizations, Occidental and Oriental, and to be ruined thereby. In America, Spain destroyed races more civilized than herself." (Draper).

A Great Nation.—The following description of the private and political ethics of the Astecs, their customs and laws, gives the clearest idea of the intelligence, the dignity, and the wisdom of the Astec people.

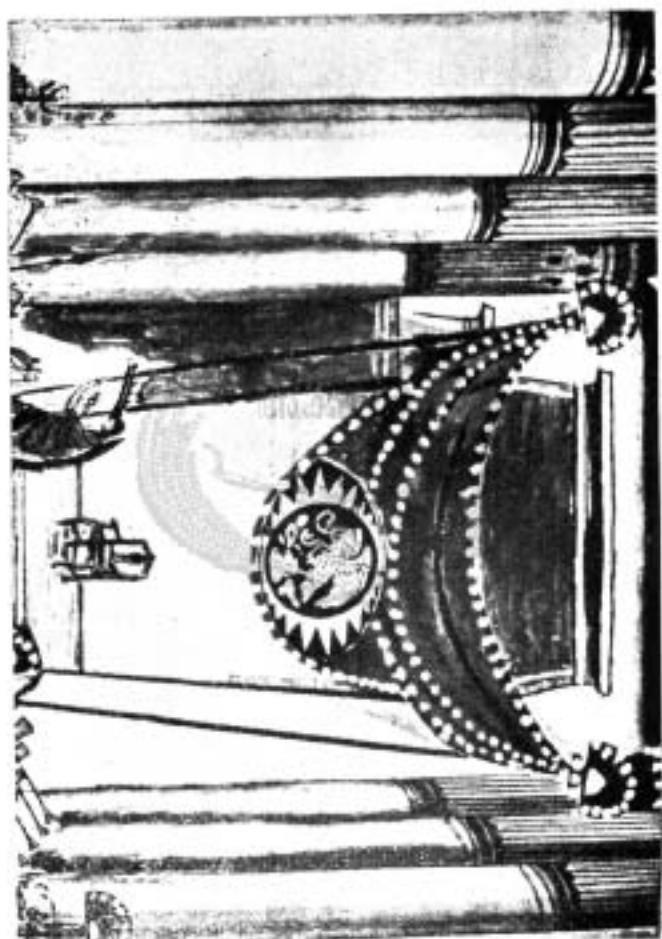
"To judge their qualities and capabilities aright, we must look

CUATEMOC THE GREAT.

The last Astec Emperor who laid down his life fighting for the country.

Courtesy The Cuatemoc

MARBLE PALACE OF THE ASTECS.

Courtesy – The Cuatemoc.

at them in history, as they were over 400 years ago, and not judge them in the state of moral and material inferiority into which centuries of oppression and servitude have plunged them." (Biart).

Clavigero, historian of the sixteenth century, writes:—

"The Astecs were of good stature, generally, rather exceeding than falling short of the middle size, and well proportioned in all their limbs.

They had good complexions, black eyes, clean, firm, regular, white teeth, clean breath, thick, glossy, black hair.

There is scarcely a nation on earth in which there were fewer deformed persons.

Among the women there were many beautiful and fair, whose beauty was rendered more winning by the sweetness of their manner of speaking, and by the pleasantness and natural modesty of their whole demeanour and behaviour.

Their (the Astecs) senses were very acute, especially that of sight, which they enjoyed to the greatest age.

Their constitutions were sound and their health robust. They were moderate in eating. It was not uncommon among the Astecs to attain the age of one hundred years.

Their understandings were fitted for every kind of science and learning. There were good mathematicians, astronomers, excellent architects, and learned divines, poets, orators, statesmen and historians.

Generosity and perfect disinterestedness were the principal features of their character. Gold, with the ancient Mexicans, had not that value which it enjoyed elsewhere. They seemed to give without reluctance, what had cost them the utmost labour to acquire.

The respect paid by children to their parents and by the young to the old, seemed to have been feelings that were born with them."

Compulsory Education.—The education of youth, which is the chief support of a State, and which best unfolds the character of every nation, was, amongst the Astecs, of so judicious a nature as to be of itself sufficient retort to uninformed and unjust critics.

"Nothing," says Acosta, "has surprised me more, or appeared more worthy of memory and praise, than the care and method which the Astecs observed in the tuition of youth."

"when Astec children attained five years of age, they were consigned to Priests (teachers), in order that they might be brought up

in the seminaries, which was the general practice with the children of the nobility and royalty.

"Education was compulsory. One of the precepts most warmly inculcated to youth was to speak the truth."

Laws Concerning Marriage.—The Astec laws concerning marriage were more decent and more becoming than those of the Romans, the Greeks, the Persians, the Assyrians or the Egyptians.

In Mexico, marriage was forbidden between persons connected in the first degree of consanguinity or affinity, except that a widow with children might marry her brother-in-law, as an uncle would take more interest in his nephews and nieces than another man might take in the children.

This prohibition and exception show that the Astecs judged more justly of matrimony than any of the other ancient nations mentioned.

Laws of War.—In the laws of war of the Astecs, traits appear which would do honour to any cultivated nation.

1. They never declared war until they had examined the motives for it in full council.

2. They generally endeavoured by embassies and messages to those on whom war was designed, to bring about what they wished by peaceable means, before they proceeded to a rapture.

3. This delay gave their enemies time to prepare for defence; it was deemed base to make war on an unguarded enemy, without first having challenged them, that victory might never be ascribed to any thing else than bravery.

The Astecs, though warlike, taught their children, together with the arts and sciences, religion, modesty, honesty, sobriety, labour, love of truth, and respect for superiors, parents and old people.

A Joyous Race.—The Astecs were physically a fine race; tall, with well-formed bodies kept in training by constant exercises; very graceful and agile.

The men were handsome, the women were beautiful.

The Astecs were wonderful runners, leapers and swimmers. Their athletic feats were wonderful.

They were as fair of complexion as the Spaniards. The Astec women were described by the Spanish priests as being miracles of beauty; so fair of skin, so well proportioned of body, and so regular of features, that the most skilful portrait painter could do them justice only with difficulty.

They were a joyous race, fond of dancing, singing, jesting, feasting and innocent amusements.

They were strict moralists, and punished offences against chastity with death.

They were brave warriors, with strong imaginations and good taste. They were an ingenious people as shown by their works. They were profound thinkers and careful in computation and calculations; their calendar was much more accurate than the calendar of any other nation at that time in Egypt, Asia, or Europe.

Their post system and couriers were far superior to anything in Europe at that time. (Bancroft).

Two Great Emperors.—Ahuitzol was King of Mexico from 1482 to 1502,—twenty years.

He was Commander-in-Chief of the Army when elected Emperor in 1482.

It was the Astec custom to elect to the throne only those Princes who had held the post of Commander-in-Chief; it being judged highly requisite that he who was to become the Chief of so warlike a nation, should have given proofs of his bravery; and that while he commanded the army, he should learn the art of governing the kingdom.

The first object to which Ahuitzol gave attention was the erection of the Great Temple. The cornerstone of this great temple was laid in 1483, and by employing thousands of skilled artisans, it was completed in 1490.

A Great Dedication.—King Nezahualpilli of Tezcuco and King Totoqui of Tlacopan were invited to the dedication, and also all of the Kings or Governors of the Empire. More than 6,000,000 attended this dedication.

Emperor Ahuitzol had canals and aqueducts built to bring fresh water into the City from Lake Tezcuco. He had all old and ruinous buildings torn down and rebuilt in fine granite and marble and porphyry and alabaster. He made Mexico a city of great beauty and magnificence.

Ahuitzol was warlike and extended the Empire to a distance of 900 miles as far as Guatemala.

Besides his great courage, Ahuitzol had two other royal qualities, which made him celebrated among his countrymen; these were magnificence and liberty. He embellished Mexico with many and beautiful buildings.

Ahuitzol was good-humoured and delighted in music. Fine music was heard both day and night at the Royal Palace.

Ahuitzol's youngest son was Cuatemoc, who became successively Pontiff, Commander-in-Chief and Emperor of Mexico.

Montezuma's Magnificence.—Montezuma was an Emperor of rare attainments and talents and excellent natural endowments; of a graceful and majestic appearance; of a quick apprehension, and a clear understanding. He was well-informed about war, religion, history, government, astronomy and natural history. He gave encouragement to medical research.

His valour advanced him to the highest dignities in the Empire, and gave him the highest rank among his own people, before he obtained the Crown. His genius and inclination were martial, he understood the arts of war; and whenever there was occasion to take up arms, the camp was his court. He gained in person nine great field battles.

He conquered several provinces, and extended the limits of the Empire, quitting the splendour of the court for the applause of the field. He was naturally munificent and liberal, and bestowed many great favours without any manner of ostentation, looking on gifts as debts, and placing MAGNIFICENCE among the FIRST DUTIES of a monarch.

Montezuma was a lover of justice, and watched the administration of it in his ministers with rigid severity.

He was temperate in his diet, and was extremely particular and cleanly in his habits; there were hundred bath-rooms in his palace; and there were ten large swimming pools in his courts and gardens, with water flowing in one side, and out at the other. Montezuma bathed, and dressed four times each day in clothes appropriate for every occasion, and never wore the same garments twice. (Clavigero).

Royal Seal of the Sun.—Solo, another Spanish historian, adds:—

He wore the Royal Seal or Signet on his right arm, and held the gold sceptre, studded with pearls in his hand. The Royal Seal was a gold bracelet, on the back of which was a large emerald of priceless value, the surface cut with a design like the sun, with a fine ruby set in for a tongue and other rubies for ornaments.

The Supreme Tribunal Hall.—The construction and arrangement of this Hall, which was the finest of the Government buildings, was similar to that of the Audience Chamber, except that it was smaller.

Monolith marble columns supported the roof; the floors were made of highly polished marble; the walls were of marble and

alabaster, also highly polished. The crystal chandeliers gave brilliant lights. There was the same arrangement of stage, dais, throne, canopy, and coat-of-arms as in the Audience Chamber.

On the stage in front of the dais, stood a table, upon which were a shield, *makahuitl*, and a gold bow and arrow, and a quiver of gold. Also on the table was a skull, on which was a large emerald cut in the shape of a pyramid.

In this Hall, judges rendered decisions on very grave and important matters of State, or pronounced death sentences.

In pronouncing the death sentence upon some great lord or warrior, the King touched the skull with his right hand, and holding a golden arrow (with charcoal attached to the point) in his left hand, drew it across the portrait of the cendemned man. That line across the portrait was the death sentence.

The order of seating in the Supreme Tribunal Hall was as follows:

The King on his throne. Front row of seats, facing stage, thirty Supreme Judges, one from each State. Second row, thirty Justices, one from each State. Other judges and clerks. Complainants and witnesses, defendants and witnesses were seated back of the clerks. Officers to maintain order were stationed at different places in the Hall.

The Oath is taken by saying: "The eye of God is upon me," a literal translation of the Hindu oath "Ishwar Sakhshi Hai."

High Court of Justice.—Here is an interesting account by Cora Walker of the manner in which justice was administered by Astec rulers:—

The portrait of each accused person is placed on the table at Montezuma's right hand. If he decides against the accused, he takes a little gold arrow with charcoal attached to the end, and draws a black line across the portrait. It is then passed to the Premier, who holds up the picture before the condemned and the audience.

The death sentence was awarded in the following cases:—

1. Traitor to his country. 2. Indignity to a Priest or an Ambassador. 3. Deserter from the army. 4. Destroyer of a boundary to property. 5. Change of a decree pronounced by Judge. 6. Murder. 7. Adultery. 8. A woman dressing in man's clothing or a man in woman's clothing. 9. Drunkenness among young people of either sex. 10. Guardian of orphan who renders a false account. 11. Young person who squanders income. 12. Historian recording facts incorrectly. (I wish the last could be made a capital offence

in all countries today, where a great majority of historians have filled volumes with lies against oppressed nations).

Among the number of edifices grouped within the vast enclosure, there were five colleges for boys of the nobility, three colleges for girls of noble birth, dormitories to accommodate 5,000 priests, barracks lining the inside of the walls, accommodating 10,000 soldiers, embassies for entertaining ambassadors; hotels or public houses; arsenals well supplied with arms and armour; a pond of sacred water, fountains, springs, swimming pools, flower gardens, shrubs and rare trees.

Braziers were on the pyramids and sacred fires were kept continually burning. (This is a purely Hindu custom, the Havan Yagna).

The streets within the walls and all streets and canals throughout the city were well lighted at night by oil lamps, for oil was abundant in Mexico.

There were public schools in all wards of the city, and children of both sexes and of all classes were required to go to school between the ages of five and fifteen, or for ten years.

Among the ancient Astecs the status of women was as advanced in all respects as it is among the most progressive nations of the world today.

The Written Records of the Astecs.—The written records of the Astecs included national, historic and traditional annals, names and genealogical tables or kings and nobles, lists and tribute rolls of provinces and cities, land titles, law codes, court records, the calendar and succession of feasts, religious ceremonies of the temple service, names and tributes of the gods, the mysteries of augury and soothsaying, with some descriptions of social customs, mechanical employments and educational processess.

The hieroglyphics were painted in bright colours, on long strips of cotton cloth, prepared skins, or maguey paper, either rolled into a scroll or folded into books (like folders) and with thin wooden backs or covers.

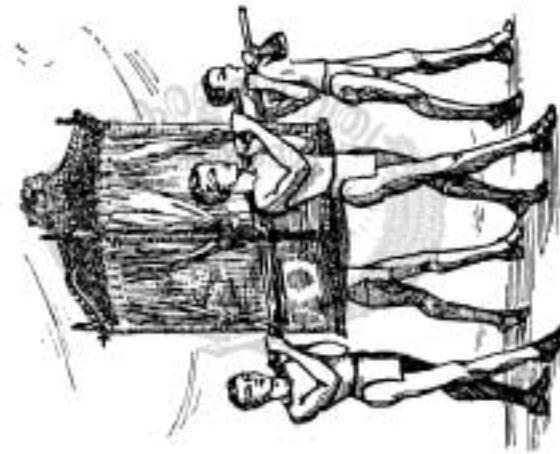
The Astecs possessed a hieroglyphic system sufficiently perfect to meet all their requirements. (Bancroft).

The Themes of Astec Songs.—The themes of their songs were explicits of their ancestors and the memorable actions of their kings; and these were sung in their temples, and the children learned them by heart, to preserve the achievements of the Nation from oblivion.

ASTEC YEAR CYCLE

ASTEC RULER IN PALANQUIN.

Courtesy—The Cuatemoc

ASTEC MONTH

A TYPICAL MEXICAN.

AN ASTEC AMBASSADOR.

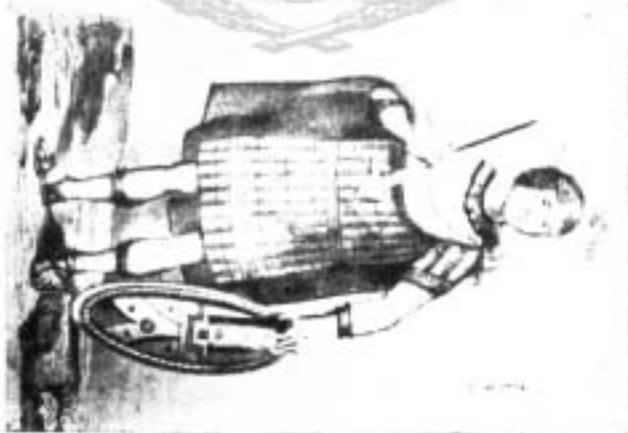



Photo Indian Department, The Republic of Mexico.

These songs serving as a history to those who could not understand the Pictures and Hieroglyphics of their annals.

They also had merry songs used in their dances. They were addicted to this kind of diversion, and nearly every night they had public festivals and entertainments in different parts of the city. The most remarkable of their sports was a dance called Mitotes, in which 5,000 or more people took part, handsomely dressed, with a great deal of jewellery, and little fancy shields made of mother-o'-pearl and ornamented with jewels.

It was like the Tripudia and Chorus celebrates by antiquity.

They also had shows to prove their dexterity with the bow and arrow, foot race, wrestling, rope dances, so expert they danced without a balancing pole, or one would dance on a rope with another standing on his shoulder.

They had ball games similar to football and basketball and baseball. They used a little mascot which they called the "gods-of-the-ball."

They had sports on the water, swimming, rowing and sham battles.—(Solis).

Women's Dress.—The dress of the Astec women was a one-piece garment of the same pattern as the tunics worn by the men but longer, being of sufficient length to cover the knees when sitting. It was sleeve-less (it was called a "chemise" by historians), and was worn straight, belted or sashed.

Dresses were embroidered and fringed and decorated with silver and gold threads and precious stones.

The women wore gold necklaces, strands of fine pearls, bracelets, rings and anklets.

Armour.—The Astecs had several kinds of bows of different lengths and of different materials. As an archer, Cuatemoc was unexcelled. The Astecs also had a variety of javelins—straight and barbed—and pikes and spears eighteen feet long. Cuatemoc was expert with all arms and weapons.

Superior to Europe.—The Astec calendar was more accurate than that of any other nation in the world. Their adjustment of the civil to the solar year differed only by two minutes and nine seconds in a year from that of the most accurate computations of the greatest astronomers of the twentieth century.

The Astec post system was far superior to that of any other nation. The capital city, by means of post-houses every four or five

miles on all highways, and relays of couriers, had communication with all parts of the Empire every day. There was no system in Spain, or anywhere in Europe, equal to it.

The Astec Laws were superior to those of Spain and other European nations in regard to land holding, each citizen was allotted land and could not be dispossessed of it, system of taxation they paid in kind a part of whatever was made during the year, and the distribution of wealth, poverty and starvation were impossible among the Astecs. Every citizen was provided for.

Slave owning was almost a universal custom in the world. Men and women, among the Astecs, could sell themselves into slavery to secure permanent employment. But their children were free. No child was born into slavery among the Astecs. (Cora Walker).

The Bird Palace.—The splendour of the Astecs can be judged by the following description by Cora Walker of the Bird Palace, one among the many beautiful structures of their capital city:

The Bird Palace was one of the most beautiful and wonderful features of the city. It was immense in size, like a great exposition building, covering the space of many city blocks, and tall enough to grow large trees, shrubberies and flowers, so that it resembled a natural forest. It contained ten ponds, five of fresh water and five of salt water.

The porticos and galleries were supported on monolith marble columns. There were several divisions with galleries and porticos for birds of different sizes.

Every known species of birds was kept there, especially those birds of brilliant plumage, such as quetzals, parrots, toucans, birds of paradise, red birds, yellow birds, blue birds and humming birds in vast numbers. The beautiful and brilliant feathers were used in making the wonderful mosaic mantles and tapestry in which the Astecs excelled.

Three hundred servants were employed to look after the birds, and a number of bird doctors to care for their health.

The Bird Palace was one of the great show-places of the city, and was the pride of the kings. Architecturally, it was a very substantial building of marble and porphyry. It was magnificent in design. There was a colonnade, of marble columns all around the outside of the three main divisions, and an arched colonnade between the divisions.

The colonnade feature was very stately and impressive, and enabled sightseers and visitors to walk in the shade while they observed the birds of brilliant plumage.

Such was Astec civilisation in the days of its glory, the decline of which was foretold by one of their kings:

Below are given the translations of two specimens of Astec poetry. The lines were composed by an Astec king, and are permeated with the sadness and note of resignation so characteristic of Hindu poetry.

DECLINE OF THE ASTECS

(King Nezahualcoyotl's prophecy concerning Mexico.)

"When sorrow shall my truth attest,
And this thy throne decline,
The birds of thy ancestral nest,
The Princes of thy line,—
The mighty of thy race,—shall see
The bitter ills of poverty;—
And then shall memory recall
Thy envied greatness, and on all
Thy brilliant triumphs dwell;
And as they think on bygone years,
Compared with present shame, their tears
Shall to an ocean swell."

THE MUTABILITY OF LIFE

(by King Nezahualcoyotl.)

"Do thou, beloved, now delight
In these my flowers, pure and bright,
Rejoicing with my friend;
Now let us banish pain and fear,
For, if our joys are measured here,
Life's sadness hath its end.
Seize we the glories of today,
For mortal life fleets fast away."

APPENDIX I

HOUSES OF GOD*

Identical in India and America

Note to Chapter III

"We cannot justly conclude by arguments, preceding the proof of facts, that one idolatrous people must have borrowed their deities, rites and tenets from another; since gods of all shapes and dimensions may be framed by the boundless powers of imagination, or by the frauds or follies of men, in countries never connected; but when features of resemblance too strong to have been accidental are observable in different systems of polytheism, without fancy or prejudice to color them and improve their likeness, we can scarcely help believing that some connection has, in immemorial times, subsisted between the several nations which have adopted them."—(Sir William Jones, on the Gods of Greece, Italy and India; Works, Vol. i. p. 229).

Mr. McCulloh, says:—"In analyzing many parts of their institutions, but especially those belonging to their cosmogonal history, their religious superstitions, and astronomical computations, we have, in these abstract matters, found abundant proof to assert that there has been formerly a connection between the people of the two continents. Their communications, however, have taken place at a very remote period of time: for those matters in which they more decidedly coincide are undoubtedly those which belong to the earliest history of mankind."—(Res., p. 416).

"There is a very interesting class of monuments in the United States, consisting of mounds of earth, which are distinguished by their great regularity of form and large dimensions. They occur most usually within, but sometimes without, the walls of enclosures. They are generally pyramidal structures, truncated, and having graded ascents to their summits. In some instances they are terraced, or have successive stages. But whatever their form, whether round, oval, octangular, square, or oblong, they have invariably flat or level tops, of greater or less area. They sometimes cover from two to eight acres of ground, and range from four to one hundred feet in height. They are most abundant in the States bordering on the Gulf of Mexico.

*These notes are culled from a most scholarly book, "American Archaeological Researches" by E. G. Squier, published in 1851.

"Whatever may have been the purposes to which this class of structures were secondarily applied, there can be no doubt that most, if not all of them, were originally designed as sacred places, or as sites for public buildings or temples. *Their obvious relationship to the Mexican and Central American teocalli, and the high places of the Polynesian Islands, of India, and other parts of the Asiatic continent, might be deemed conclusive upon this point.* We are not, however, without some direct evidence sustaining this conclusion. From the account of Bartram, it appears that the Greeks erected their temples and public buildings upon these elevations—a practice which that author deems to have been a perpetuation of that of the builders. That the Natchez did the same, is well-known. Their temple, in which the perpetual fire was maintained, is thus described by Du Pratz: 'It is about thirty feet square, and stands upon an artificial mound, about eight feet high. The mound slopes insensibly from the main front, which is northward; but upon the other side it is somewhat steeper.' "

* * * * *

Sanskrit Name of Temples.—"According to Adair, the Cherokees called the remarkable mounds which occurred in their country, and of the origin of which they had no knowledge, 'Nanne-Yah,' the 'hills or mounds of God.' The Mexicans denominated their high-places Teocalli, sacred houses, or 'Houses of God.' The corresponding sacred structures of the Hindus are called deovelli,* a contraction of *deo bavelli, 'God's House.'*

American Temples Resemble Buddhist.—Squier adds: "*The Buddhist temples of Southern India, and of the islands of the Indian Archipelago, as described to us by the learned members of the Asiatic Society, and the numerous writers on the religion and antiquities of the Hindus, correspond, with great exactness, in all their essential and in many of their minor features, with those of Central America.* They are built, particularly those of a more ancient date, upon terraces, some of which are of great height and extent. These terraces are faced with brick or stone, and ascended by flights of steps. They are crowned by structures, often pyramidal. Those of stone are built of large blocks, well fitted and polished. Sometimes the outer surface of the structure is coated with plaster. The walls are always thick, giving the interior of the edifice a contracted appearance. The stones forming the roofs of the chambers overlap each other, *precisely as is the case in Central America.* The walls are covered with a profusion

*(Popular name in India is Deo-Alaya (God's home), just like Him Alaya (Home of snow).

of ornaments, some in alto, and others in basso relievo. They have neither pillars, colonnades, nor ballustrades, 'the absence of which,' observes Crawford, 'gives the structures a heavy and inelegant look, notwithstanding the profusion of minute ornament.' The interiors are narrow and dark; the walls, however, are plastered, and often beautifully sculptured and painted, with figures of the divinity to which the edifice is dedicated, and with representations of battles, domestic and other scenes,—*in this respect, also, exhibiting a striking analogy to the Central American temples.*

"Sir Stamford Raffles has presented views and plans of a number of the ancient edifices which abound in the island of Java; and inspection of which, far better than any detail of description, will illustrate the resemblances here indicated. *The great temple of Bora-Bodu,* in its coup d'oeil, might readily be mistaken for a Central American temple.* Like the great structure of Mexico, known as the hill of Xochicalco, or 'Hill of Flowers,' it consists of a hill artificially terraced and faced with stone, elaborately sculptured with mythological figures. It is 620 feet square at the base, has seven terraces, and is not far from 100 feet in height. There are abundant evidences here of a well-known form of Hindu worship. Numerous other structures of a similar character are described by this author, in the History of Java, Vol. ii."

* * * * *

"*Turning to Central America, connected with the larger structures at Palenque are a number of smaller ones, completely corresponding with the dagobas (of Ceylon).* They are crowned with buildings—clearly shrines or oratories, and contain the remarkable mytho-hieroglyphical tablets which have excited so much interest in the learned world. Concerning their interior structure, in common with that of thousands of others which exist in Mexico and Central America, we know nothing further than was discovered by Del Rio, who made an excavation in the centre of one of them. After penetrating to the depth of several yards, he found a circular stone, upon removing which, a cylindrical cavity presented itself, within which was contained a flint lance, two small conical pyramids, (miniature dagobas); the figure of a heart in a crystalline stone; some earthen vases with covers, containing some small stones and balls of red pigment, etc. The situation of this depository, observes Del Rio, corresponds with the centre of the oratory. IT IS BELIEVED THAT A PROPER EXAMINATION OF THESE MONUMENTS WOULD DISCLOSE THE FACT THAT, IN THEIR INTERIOR

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*(*Bora* elder or great and *Bodu*—Buddha).

STRUCTURE, AS WELL AS IN THEIR EXTERIOR FORM, AND OBVIOUS PURPOSES, THESE BUILDINGS CORRESPOND WITH GREAT EXACTNESS TO THOSE OF HINDUSTAN AND THE INDIAN ARCHIPELAGO."

"In the sculptures ornamenting the temple of Bora-Bodu, above described, as in numerous other places on the island, and on the mainland, Buddha is represented seated cross-legged upon a seat sustained by animals, (usually the lion or tiger), and receiving offerings from his followers, who kneel before him. These offerings consist of fruits and flowers. In the building designated by Mr. Stephens as the Palace of Palenque, (Mexico) is an oval of stone fixed in the wall of the corridor. It is finely sculptured in bas-relief, representing a figure of benignant aspects, seated upon a couch sustained by two animals, called leopards by our author. A female figure kneels before the god, and offers some articles, perhaps flowers, for his acceptance. There are a few hieroglyphics near the head of each figure. Beneath this tablet are the traces of a stone table or altar, which, in Del Rio's time, was entire, built exactly after the same model with numerous others in various parts of the ruins. Del Rio describes it as a plain slab of stone, six feet long by three feet four inches broad and seven inches thick, placed upon four feet in the form of a table. These feet were sculptured with figures in bas-relief, in the attitude of supporting the slab. A small ornamented elevation rose at the back of the altar. *This is precisely the character of the banlangko of the Hindus, or then-banlang of the Siamese, the stone seat or altar of Buddha, upon which are offered flowers and fruits.* It is found in the Siamese and Javanese temples, as also in the Buddhist temples generally. It corresponds, according to Maurice, with the sign of Mercury."

Squier concludes:

"DID THE SCOPE OF THIS MEMOIR PERMIT, THE COINCIDENCES OF THIS KIND, EXTENDING TO THE ORNAMENTS OF THE INDIAN AND CENTRAL AMERICAN TEMPLES, MONSTROUS HEADS AND SYMBOLICAL FIGURES, MIGHT BE GREATLY MULTIPLIED. BUT PROBABLY, AFTER ALL, THE UNEQUIVOCAL COMMON EVIDENCE OF THE EXISTENCE OF PHALLIC WORSHIP, OR THE WORSHIP OF THE RECIPROCAL PRINCIPLES, IS THE MOST INTERESTING FACT WHICH A COMPARISON OF THE MONUMENTS OF THE TWO COUNTRIES HAS YET DISCLOSED.

"Abstractly, as we have already seen, this worship in America can hardly be regarded as derivative; it certainly is not necessarily so;

for how naturally, in the mind of the primitive man, must the apparent cause of reproduction associate itself with his ideas of creation; and with the sun, as the obvious vivifier of the physical world, become the common symbol of the supreme creative power, whose existence is everywhere manifested! Still, *it cannot be denied that, in conjunction with other coincidences in religion, institutions, and art, the prevalence of this worship tends to support the hypothesis of a connection between the old and new worlds,* which it has long been the aim of speculative minds to establish. But if we accept this hypothesis, how are we to determine whether the impression has been from Asia on America—or, as certain facts would imply, from America on Asia?"

The learned scholar's question has been answered in these pages on the testimony of scholars of great repute and there can be no doubt about my assertion that Hindu pioneers imported religion, gods and their ceremonials to America.

* * * * *

Hindu and Mexican Gods.—As compared with the Hindu triad, the relationship and attributes of these deities with their Sactis, or female companions, are as follows:

Brahma.	Vishnu.	*Siva.*
Tezcatlipoca.	Tlaloc.	Huitzlipochtli.
Bhavani, or Saraswati.	Lakshmi.*	Parvati or Kali.
Cihuacoatl, or Tonacacihua.	Cinteotl, or Chalchiuhtli.	Teoyaomiqui.

Huitzlipochtli was the God of War, and under one of his principal aspects, the Destroyer; Tlaloc, the God of Waters, the Sustainer or Preserver; while Tezcatlipoca was, as we have already abundantly shown, eminently the Creator. Bhavani is both sister and wife of Brahma; so too, is Cihuacoatl, the wife of Tezcatlipoca. (Duran, lib. ii. cap. 8). And as the second and third persons of the Hindu triad are embraced in the first, and their Sactis, or companions, resolve themselves into Bhavani, so Tezcatlipoca embraces Huitzlipochtli and Tlaloc in his paramount self, while Tonacacihua is the great mother, triplicated in Cinteotl and Teoyaomiqui.†

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*Lakshmi has a hundred names. She is called Sri (the Roman Ceres), Heripriya, Pedmalaya or Pedma, Kamala, etc.

†"The system of Emanations of India, and the Pantheism which followed it; the Dualism of Persia; the Chaldean doctrine of divine energies; the Phoenician theogony, and the simpler worship of Egypt;—all these," observes Milman, (Hist. Christ. Vol. ii. p. 84), "are either branches of one common stock, or expressions of the same state of the human mind, working with kindred activity on the same visible phenomena of nature, and with the same object." Can it not be claimed that this is also true of the doctrine of a Trinity?

(*Continued on next page*).

Hindu and America Trinity.—"The conclusion that the doctrine of a Trinity existed in America is not founded upon the suggestions or assertions of the early Spanish writers, who are nearly unanimous upon that point, but is derived from a study of the mythological system of the semi-civilized nations of the continent."

Clavigero distinctly asserts that this doctrine was recognised among the Indians of the Californian Peninsula. (Hist. Cal. Vol. i. cap. 24). Acosta informs us that such also was the fact amongst the Peruvians, in which he is supported by Calancha. (Chronicle of the Order of San Augustine). And Echevarria affirms that the statue of the principal deity of the New Granadian Indians had "THREE HEADS ON ONE BODY," AND WAS UNDERSTOOD TO BE "THREE PERSONS WITH ONE HEART AND ONE WILL,"—*'tres personas, con un corazon y una voluntad.'* The Peruvian Triad, according to the above authorities, was called Tangatanga, and was represented by three statues, called respectively, "Apuinti, Churiinti, Intihuaoque; that is to say, Lord and Father Sun; Son Sun; and. Air or Spirit, Brother Sun." *Las Casas claims that the people of Yucatan were also acquainted with the doctrine of the Trinity, and that Ycona, Bacab, and Echuac were the names of the three persons of which it was composed.*—(Historia Apologetica, cap. 123.)*

VEDIC INFLUENCE IN MEXICO.

Attributes of God.—The ancient Americans believed in one 'Supreme Being' of the Vedas.

Amongst his various names we find,

Tlaclitonatic,†	"Creator of Light."
Ipalnemoani,	"Giver of Life."
Yaoteotl,	"God of Battles," or "God of Hosts."
Moyocayatzin,	"Almighty."
Chimalman,	"Our Shield, or Preserver."

"It is highly probable that the triple divinity of the Hindu was originally no more than a personification of the Sun, whom they call Treyitenu, or three-bodied, in the triple capacity of producing forms by his genial heat, preserving them by his light, or destroying them by the counteracting force of his igneous matter; this, with the wilder conceit of a female power united with the God-head, and ruling nature by his authority, will account for nearly the whole system of Egyptian, Indian, and Grecian Polytheism."—(Sir William Jones' Works, Vol. xiii. p. 278).

*American Archaeological Researches, No. 1, pp. 176—181.

†"They affirm that the god named Titlacavan was the creator of heaven and earth; that he was omnipotent: that he gave men their daily support, riches, and all that was good for them: they believed him to be invisible, resembling obscurity and air, and when he appeared and spoke to any man, it was by his shade; that nothing could be hid from him; none could resist him in heaven or earth: and they called him likewise Tezcatlipoca, Moyocayatzin, Yaotzin, Necocayautl, ect., etc."—(Sahagun, lib. ii. cap. 2).

In referring to the character and attributes of this Deity, Lord Kingsborough observes as follows:—

"They believed Tezcatlipoca to possess every perfection with which human imagination could invest the Deity; they represented him as 'merciful and long-suffering.'.... The above unity is unequivocally declared in the following passage of the third chapter and sixth book of Sahagun, when the Mexican high priest addressed Tezcatlipoca as the god of armies or of hosts: 'I entreat of thy majesty, who are our invincible emperor, that it may be thy good pleasure that those who die in this war may be received with compassion and with love by our father the Sun and our mother the Earth, for thou alone reignest and art our God.' The following," continues Lord Kingsborough, "are translations of some of the epithets bestowed upon, and the attributes assigned to, this deity, in the Mexican books. The Supreme Lord of the Universe; The Disposer and Ordainer of all Things; The Confounder of his Enemies; The Bestower of Wisdom; The Father of Mankind; A just Judge; The Ruler of Kingdoms; The Forgiver of Sins; The Promoter of Dignities; The Holder of all things in his hand; He who shelters beneath his wings; The Giver of Inspiration, who laughs at human wisdom; God of a chosen people; The trier and prover of hearts, who made man in his own likeness; The Elector of Kings; The Chastiser of Evil; The Support of the weak; The Omnipresent; A perfect God; The Ordainer of Marriage; The Giver of Children; He who prolongs life; The God of Hosts; The Devourer of his enemies; The Lover of the lowly; The God of Sacrifices; He who requires an account of our thoughts; The Acceptor of vows; the forgiver; The Enjoiner of Charity, etc., etc."

* * * * *

Image of the Supreme God.—The festivals of this deity were three in number each year, with a grand festival every fourth year, which was a kind of Jubilee. The Fray Diego Duran, who wrote in 1585, (and a copy of whose valuable and, as yet, unpublished *Mss.* is in the possession of Peter Force, Esq., of Washington, D.C.,) has given a very full account of the Festival performed in honor of this God. "The grandest and most solemn festival was that of Tezcatlipoca, which was celebrated with many extraordinary rites and sacrifices, equalling those performed in honor of Huitzlipochtli. It was in the month called Toxcatl or Tezcatl. The idol of Tezcatlipoca, in the city of Mexico, was of a stone of very shining black, like jet (itzli or obsidian), a stone of which they make arrows and knives. In some of the cities this idol was made of wood, carved in the figure of a man, black from the head down,

with the face of natural color. In its ears were rings of gold and silver; in the lower lip a precious stone, and on its head plumes of red and green feathers. Back of the head was the sign of smoke, indicating that he heard the prayers of sinners; around the neck was a collar of gold, so large as to cover the breast; on the arms bracelets of gold; at the naval a rich green stone; in the left hand a fan of rare feathers, surrounding a circular plate of gold, highly polished, by which was meant that herein was reflected all the doings of the world.* It was called Itlachia, the Viewer. In its right hand were darts, signifying that he punished the guilty, for which reason he was held in great fear. At his feasts, every four years, was granted absolution, or general remission of sins, on which occasion they made and ate an effigy of this god. Upon the left foot were twenty little bells, and on the right the fore-feet of a deer, to signify his lightness and agility in his works. It had also a cloak, well worked, black and white, with a fringe of red, black and white rosettes, adorned with feathers.

"The temple of this idol was very high and beautiful, ascended by eighty steps, and at the top was a level space, twelve or fourteen feet broad, and on it a dark chamber, lined with rich cloths, of various colors, with fringes of feathers, so that the chamber was obscure, and the idol dark and mysterious. None but the priests dared enter here. In front of the entrance to this chamber, or chapel, was an altar, of the height of a man, overlooking which was a pedestal for the idol, surmounted by a canopy, adorned with gold, feathers and precious stones."

*"The mirror in his hands," says Torquemada, "denoted his Providence, which beheld everything as in a mirror. The skull and hearts signified that he possessed equal power over life and death."

APPENDIX II.

WHEN INDIA RULED THE WAVES

(By Alice Siqueira)

In ancient times the Indians excelled in the art of constructing vessels, and the present Hindus can, in this respect, still offer models to Europe, so much so that the English, attentive to everything which relates to naval architecture, have borrowed from the Hindus many improvements which they have adopted with success to their own shipping. The Indian vessels unite elegance and utility, and are models of patience and fine workmanship."

—*Les Hindous (1811).*

* * * * *

Indian vessels are so admirably adopted to the purpose for which they are required that, notwithstanding their superior science, Europeans were unable, during an intercourse with India for two centuries, to suggest or to bring into successful practice one improvement."—Sir John Malcolm, Journal of Royal Asiatic Society, Vol. I.

Nowadays we hear so much, and see so much of foreign shipping, and of the progress made in the nautical sciences, that we are apt to forget that India too in ancient times carried on an extensive trade by means of her shipping. A peninsula cut off from the Northern world by the Himalayas, and from the Eastern and Western, by vast expanses of water, India needs had to take to shipping, if she wanted to export her surplus goods.

Literature as well as art expresses the life of a people, and evidences from Indian literature and art, prove that in ancient times, India had developed her own shipping. Professor Buhler, the German Orientalist, said, "There are passages in ancient Indian works which prove the early existence of a navigation of the Indian Ocean, and the somewhat later occurrence of trading voyages undertaken by Hindu merchants to the shores of the Persian Gulf and its rivers." These references, however, supply indirect evidence, and contain no direct information regarding the existence of a national shipping, which is implied in the existence of national maritime trade, to which they refer. No commerce can thrive unless fostered by national shipping.

Evidences from Sanskrit Literature.—Yuktikalpataru, a Sanskrit manuscript compilation by Bhoja Narapati, which manuscript is now in the Calcutta Sanskrit College Library, is something like a treatise, on the art of shipbuilding in Ancient India. It gives, according to Vriksha—Ayurveda ("Botany"), an account of four different kinds of wood. The first class comprises wood, that is, light and soft, and can be joined to any other wood. The second class is light and hard, but cannot be joined to any other class of wood. The third class of wood is soft and heavy. Lastly, the fourth kind is hard and heavy. There may be too the Dvijati class of wood, in which are blended properties of two separate classes. According to Bhoja, a ship made out of the second class of wood, brings wealth and happiness. Ships of this type can be safely used for crossing the oceans. Ships made out of timbers containing different properties are no good, as they rot in water, and split and sink at the slightest shock.

Bhoja says that care should be taken that no iron be used, in joining planks, but they be subjected to the influence of magnetism, but they are to be fitted together with substances other than iron. Of course, this direction was required in ancient times, when the onward march of science was not yet made. Bhoja also gives names of the different classes of ships: (1) River-going ships—Samanya; (2) Ocean-going ships—Visesa.

The measurements in cubits of the "Ordinary Class" of ships are the following:—

		Length	Breadth	Height
1.	Kshudra	16	4	4
2.	Madhyama	24	12	8
3.	Bhima	40	20	20
4.	Chapala	48	24	24
5.	Patala	64	32	32
6.	Bhaya	72	36	36
7.	Dirgha	88	44	44
8.	Patraputa	96	48	48
9.	Garbhara	112	56	56
10.	Manthara	120	60	60

Bhima, Bhaya, Garbhara are liable to bring ill-luck because their dimensions are such as not to balance themselves in water.

Among the "Special" are two classes.

1. DIRGHA

		Length	Breadth	Height
a.	Dirghika	32	4	$3\frac{1}{5}$
b.	Tarani	48	6	$4\frac{4}{5}$

c.	Lola	 64	8	6 2/5
d.	Gatvara	 80	10	8
e.	Gamini	 96	12	9 3/5
f.	Tari	 112	14	11 1/5
g.	Jangala	 128	16	12 4/5
h.	Plavini	 144	18	14 2/5
i.	Dharini	 160	20	16
j.	Begini	 176	22	17 3/5

2. UNNANTA

a.	Urddhva	 22	16	16
b.	Anurddhva	 48	24	24
c.	Svarnamukhi	 64	32	32
d.	Gharbhini	 80	40	40
e.	Manthara	 96	48	48

Lola, Gamini, Plavini, Anurddhva, Gharbhini, Manthara bring misfortune, because of their dimensions, and Urddhva much gain.

The "Yuktikalpataru" also suggests the metals to be used in decorations, *e.g.*, gold, silver, copper and compounds of all three as well as the colours. A vessel with four masts is to be painted white, the one with three masts is to be given a red paint, a two-masted vessel is to be coloured yellow, and a one masted vessel is to have a blue colour. The prows are to be shaped into the form of heads of lions, buffalos, serpents, elephants, tigers, ducks, pea-hens, parrots, frogs, and human beings, thus arguing an advanced progress in carpentry. Pearl and gold garlands are to decorate the prows.

According to cabins, ships are to be grouped into three classes:—(1) Sarvamandira ships, having the largest cabin, from one end of the ship to the other. These are to be used for the transportation of royal treasure, of women and of horses. Madhyamandira ships, with cabins in the middle, are for pleasure-cruisers to be used in the rainy seasons. Ships with cabins near the prows, are called Agramandira, and are for sailings in the dry seasons as well as for long voyages and naval warfare.

It was in these ships, that the first naval battle recorded in Indian literature, was fought, when Tugra, the Rishi King, sent his son Bhujyu against his enemies inhabiting some Island, and Bhujyu, on being wrecked, was rescued by two Asvins, in their hundred oared galley. Of the same descriptions are the five hundred vessels, mentioned in the Ramayana.

Pali Literature.—In Rajavalliya, the ship in which Prince Vijaya and his followers were sent away by King Sinhala of Bengal, was

large enough to accommodate seven hundred passengers. The ship in which Prince Vijaya's bride was conveyed to Ceylon, was big enough to accommodate eight hundred people of the bride's party. The ship which took Prince Sinhala to Ceylon contained five hundred merchants besides himself. The Janaka Jataka mentions a ship-wreck of seven hundred passengers. The ship by which was effected the rescue of the Brahmin mentioned in Sankha Jataka, was 800 cubits in length, 600 cubits in width, 20 fathoms deep, and had three masts. The ship mentioned in the Samuddha Vanija Jataka was big enough to transport a village full of absconding carpenters, numbering a thousand, who had failed to deliver goods paid for in advance.

Evidences From Sculpture And Paintings.—The Sanchi sculptures dating back to the second century B. C. also represent Indian ships. On the Eastern Gateway of Stupa No. 1 at Sanchi, is sculptured a canoe of rough flanks fastened together with hemp. In the canoe are three ascetics, two of whom are rowing the canoe, and the central one is facing four other ascetics below, who are standing in a reverential attitude, at the water's edge. This sculpture represents the departure of some ascetics, on some mission or expedition. On Stupa No. 1 of the Western Gateway, is sculptured another boat with a prow like a winged gryphon, and a stern terminating into the tail of a fish. In the boat is a vacant throne, and in the water are fresh water flowers, and a large shell, and there are five men floating about on inflated skin bladders, while a sixth is asking for help of the oarsman, who is steering the boat. This sculpture, perhaps represents a Royal State barge.

In the Keneri caves near Bombay, are sculptures belonging to the second century A. D. which represents different persons in distress praying to God Padmapani for deliverance. One of the last sculptures in the second cave, depicts two figures praying to be rescued from a shipwreck at sea, and the God Padmapani sends two winged messengers to comfort them. This is considered to be the oldest representation in Indian sculpture, of a sea voyage.

Temples Give Proof.—In the temple of Jagannath at Puri, a Stately barge is sculptured in relief. The oarsmen paddle with all their strength, the water is thrown into waves, and the whole scene is one of desperate hurry. The boat is of the Madhyamandira type, as defined by Bhoja in the "Yuktikalpataru."

Lastly, the Ajanta paintings are rightly interpreted by Griffiths as a "vivid testimony to the ancient foreign trade of India." Of the many paintings one is of "a sea-going vessel with high stem and stern, with three oblong sails attached to as many upright masts.

Each mast is surmounted by a truck, and there is carried a big sail. The jib is well filled with wind. A sort of bowsprit, projecting from a kind of gallows on deck is indicated with the outflying jib, square in form," like that of Columbus ships. The ship is of the Agra mandira type, as described in the "Yuktikalpataru." Another painting is of a royal pleasure boat which is "like the heraldic lymphad, with painted eyes at stem and stern, a pillared canopy amid ships, and an umbrella forward the steersman being accommodated on a sort of ladder, which remotely suggests the steersman's chair, in the modern Burmese row boats, while a rower is in the bows." The barge is of the Madhyamandira type. A third painting commemorates the landing of Prince Vijaya in Ceylon in, according to legend, B. C. 543.

The temple of Bora-Bodu in Java contains sculptures recalling the colonization of Java by Indians. One of the ships "tells more plainly than words, the perils, which the Prince of Gujarat and his companions encountered on the long and difficult voyages from the west coast of India." There are other ships tempest-tossed on the Ocean, fully trying the pluck and dexterity of the oarsmen, sailors, and pilots, who, however, in their movements and looks impress one with the idea, that they are quite equal to the occasion. These sculptured types are of the 6th and 7th century Indian ships.

Direct References from Historians.—Nicolo Conti wrote: "The natives of India build some ships larger than ours, capable of containing 2,000 butts, and with five sails and as many masts. The lower part is constructed with triple planks, in order to withstand the force of the tempests, to which they are much exposed. But some ships are so built in compartments, that should one part be shattered, the other portion remaining whole may accomplish the journey." Mr. J. L. Reid, member of the Institute of Naval Architects and Shipbuilders, England, and the Superintendent of the Huggli Docks, has stated: "The early Hindu astrologers are said to have used the magnet as they still use the modern compass, in fixing the north and east, in laying foundations, and other religious ceremonies. The Hindu compass was an iron fisk, that floated in a vessel of oil, and pointed to the north. The fact of this older Hindu compass seems placed beyond doubt by the Sanskrit word "maccha-yantra."

India's Extensive Sea-borne Trade.—The historian Strabo says that in the time of Alexander, the River Oxus was so easily navigable that Indian wares were conducted down it, to the Caspian and the Euxine Sea, thence to the Mediterranean Sea, and finally to Rome. Perhaps at that time, the Caspian Sea and the Aral Sea into which the Oxus flows, were one. Between the years 130 B. C. to 300 A. D.,

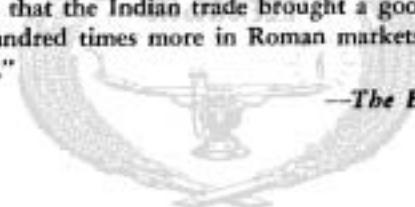
there was a colony of Indians in Armenia. There were also ship-wrecked Indians, living in slavery among the Suevi and the Boii who were merchant victims of the Caspian Sea storms. The discovery of the Caspian Sea trade by Pompey, was the real cause of the rivalry between Rome and Parthia, over Armania, which was receiving large quantities of Indian merchandise, from the Parthian as well as the Caspian regions.

Julius Caesar contemplated the deepening of the Ostia and the Tiber, and the cutting of a canal across the Isthmus of Corinth in order to help on the Indian trade, but he was murdered before the realization of his plans. His successor Augustus after conquering Egypt, established a prosperous sea-trade between Egypt and India; the Mediterranean Sea was cleared of pirates; large maps were to be seen in Rome, and Horace's references to the East reflect the prosperity of the sea-trade. Greeks and Indians began to meet at the newly established sea ports, and finally all these activities culminated in Indian embassies, being sent to Rome, from several Indian States, for Augustus himself says that Indian embassies came "frequently." These embassies were encouraged by the Greeks in order to cut off the Arabs from the trade. From the very start, the whole wealthy Roman Empire under Augustus, was unable to counterbalance the inflow of Indian products by a return of imperial goods, with the result that the Romans sent out coined money, which never returned to them, not even in the form of Indian money. Abundant Roman coins from Augustus right down to Nero, have been found in India. Indian tigers, lions, rhinoceroses, elephants, and serpents were brought to Rome for exhibition; Indian birds were kept as pets, especially parrots; Indian spices were used for flavours; Indian ivory, tortoise-shells, and precious stones were all rapidly bought up by the Roman ladies. Much of the Indian luxuries came to the notice of the Romans, with the death of Cleopatra, who greatly rejoiced in importing Indian luxuries, and with the Battle of Actium began Rome's most luxurious period. Though Augustus conquered Cleopatra, he could not smother in the hearts of his countrymen, the love for Cleopatra's luxuries. Tiberius tried to check the extravagant tastes of the Romans, tastes which, he said, were sending Roman gold into India. The discovery of coins in India justifies his fears; the total number of gold coins of Tiberius unearthed in India being 1007 as against the 453 of Augustus. There must be thousands more lying buried in Indian soil!

Discovery of the Monsoons.—The reign of Emperor Claudius is interesting as it was during his time that the proper use of the trade winds and the monsoons was discovered. Hitherto the voyages had been

all coasting voyages. Pliny says that after this discovery, men could sail from Ocelis in Arabia, to Malabar, in forty days, by the help of these winds, if they started in July. The Indians sailed from India, either late in December or early in January, when their ships were carried to the Red Sea, by the North-East monsoons. The Arabs and the Somalis had known the secret of the monsoons, but had not divulged it, and they had excluded as a rule, the Indians from competing with them in the Red Sea. It was the Romans, who on entering the Red Sea allowed the Indian ships to sail up its whole length. The Greeks and the Romans, however, did not directly touch at Ceylon ports but were contended to receive from Indian ports and ships, the goods exported from Ceylon which was "a great resort of ships from all parts of India."

Turning from the people to the rulers of India and Rome, we find that the latter, too, encouraged the seaborne trade. The Indian kings cleared the estuaries and maintained special service there, built official marts and seaports all over the coasts, and issued special coinage to facilitate exchange. The Roman Emperors, too, encouraged the Indian trade, though they failed to establish a favourable balance, for Pliny states that the Indian trade brought a good profit. "Indian wares cost a hundred times more in Roman markets than they did in Indian markets."

—*The Bombay Chronicle.*

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CHAMAN LAL.